UNITED CHURCH HERALD

VOL. 4, NO. 21 NOVEMBER 16, 1961

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The Theology of Greatness: Albert Camus by Lawrence L. Gruman

New President of United Church Women
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Church women united toward the achievement of racial justice

GERALDINE SARTAIN

TWELVE million Protestant and Orthodox church women in America have been invited by United Church Women to join in a nationwide, three-year program to combat racial discrimination in churches, housing, schools and employment.

This project marks the first united effort of the Protestant denominations, on such a scale, to assure all people, regardless of race, full participation in local communions, in councils of church women and in community facilities.

Pilot Project

Church women who accept the invitation to take part will concentrate on those areas of greatest racial tension in their own communities. They will work against racial or ethnic discrimination toward all groups—Negro, Indian, Jewish, Puerto Rican and Japanese-American. Already nine denominations have agreed to participate and some ten more are considering action. Methodist women, who gave birth to the idea, have already launched a program that may become a pilot project for other groups to study.

The three-year plan is to be financed in part by a grant of $66,000 from the Field Foundation to United Church Women to mobilize and train women to work toward improving race relations during the 36-month period that began in October.

The new program, called "Assignment: RACE, 1961-64," was announced by Mrs. David D. Baker, associate general director of U.C.W. and editor of *The Church Woman*. The program came about, she noted, because of the urgent desire of many church women to make a greater contribution toward achieving racial justice.

"Their conviction is that present efforts, however good, are insufficient for the task and the time," Mrs. Baker said. "All church women of whatever racial background, who are convinced that God made of one blood all men and who want to express this conviction in concrete, effective action, are invited.

"There is no hope of reaching the goals except as genuine and full partnership is achieved at every level of action by all who together comprise the 'one family.' "

Its new plan calls for U.C.W. to hold annual workshops in eight different sections of the country to train leaders from local participating councils of church women. Each participating denomination will take responsibility for an action program to be developed within its own communion. U.C.W. is assuming special responsibility for the interdenominational action programs within local communities and is serving as a clearinghouse for the simultaneous efforts. It will provide essential facts on race relations and on methods of effective desegregation locally. Project committees will work with community leaders at the local level. A national observance of the one hundredth anniversary of the Emancipation Proclamation on May Fellowship Day 1963 will provide an occasion to assess the progress made and stimulate further action.

Appointment of a national director to coordinate the new program has also been announced. She is Carrie E. Meares of South Carolina, a former teacher and Y.W.C.A. director in Baltimore, Md., and Rochester, N. Y., who has had wide experience in race relations work on two continents. Miss Meares spent two years in South Africa on the advisory staff of the World Y.W.C.A. and one year in Ethiopia as an adult-education specialist representing the National Board of the Y.W.C.A. under a contract with the International Cooperation Administration.

The national denominational women's groups that have already voted to take part in the new program, "Assignment: RACE, 1961-64," are: the United Church of Christ, American Baptist Convention, International Convention of Christian Churches (Disciples of Christ), Church of God, Church of the Brethren, Presbyterian Church in the U.S., Seventh Day Baptist General Conference, the Methodist Church and the United Presbyterian Church, U.S.A.

State Councils

In discussing the program, Mrs. Baker pointed out that it has been approved by the Board of Managers of U.C.W., which is made up of 300 members from all parts of the United States and includes presidents of national denominational women's groups and presidents of all state councils of church women.

Quoting a World Council of Churches' section report made at the Evanston Assembly in 1954, the invitation to participate in this three-year program reads: "This is the calling of the church with regard to race, to witness within itself to the kingship of Christ and the unity of his people . . . to strive through social and political action to secure justice, freedom and peace for all."

Each local group of each national denominational women's organization will need to decide, Mrs. Baker said, whether to work solely as a woman's group or as a church group of men and women. This decision should be made on the basis of effectiveness, as should the decision as to cooperation with individuals and groups outside the churches.

Geraldine Sartain is a former staff member of the National Council of Churches.

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COVER STORY: Ours may still be considered by many people to be a "man's world." And surely it is a world where man's masculine compulsions run rampant to create the rumors of war that headline today's news.

Yet a reconsideration of woman's role makes plain that she is providing the essentially creative elements that make possible the perdurance of society.

The several million women who make up the membership of United Church Women are for the most part interested and informed Christians, who exemplify the emerging conception of woman's function in the human enterprise. We salute on our cover and on page 7 Mrs. Theodore F. Wallace, the new president of United Church Women. Photo by courtesy of the N.C.C.

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The Spirit of . . . . and where it bega

AN EDITORIAL

IT IS HELD by most people that we owe our historic American Thanksgiving observance to that good corn crop reaped by the grateful Pilgrim colony at Plymouth in the early Sixteen Twenties. It followed a season of unprecedented suffering and privation. Others there are who also acknowledge a grudging gratitude to the Indians who furnished the seed corn and the simple secret of a productive cornstalk—one fish to each hill.

On these pages are some hitherto unpublished photographs of modern Plymouth in Massachusetts where that first American Thanksgiving was celebrated by the Pilgrim Fathers and where our great and glorious country really began.

Experience and literature over the years, however, have touched our Thanksgiving observance with other meanings and an increasing wealth of content. The Psalms, for example, have generously enriched and colored our American festival. "Give thanks unto the Lord; for he is good: for his mercy endureth forever." The scope of these special prayers of thanksgiving was seldom parochial. A universal element entered inevitably into the contemplation of God's mercies. St. Paul's letters are also rich in thanksgiving and they deal in many ways with far more subtle experiences than harvests, victories and prosperity.

Touched by these and other influences, our Thanksgiving festival has been enriched and is observed by many people for different reasons. For some Americans, living in this fruitful land with its burgeoning harvests of corn, wheat and other necessities, Thanksgiving will seem worthy of celebration simply because they have more than enough to eat. Others will travel hundreds of miles to make the family circle complete and know the happiness of being with those they love.

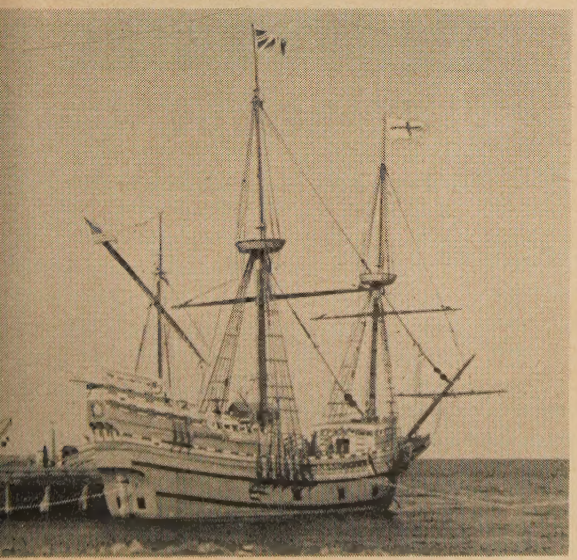
There will be others, however, who

Standing atop Cole's Hill is a statue of the friendly Indian Chief Massasoit, who signed treaty of peace with the Pilgrims.

Beneath this classic canopy lies famed Plymouth Rock on which some one hundred Pilgrims are said to have landed when they reached Plymouth harbor in 1620.

Thanksgiving

CC Church of the Pilgrimage (white steeple) is a landmark with Burial Hill in the foreground.



Mayflower II, replica of the graceful sailing vessel that brought the Pilgrims from Southampton, England, now floats in the harbor.

remember that our traditional Thanksgiving is far more than a harvest festival or family gathering. Although it is in our tradition to feast at tables bountifully set, it is also in our tradition to give thanks to the source of our collective blessings. We therefore in special Thanksgiving services confess our dependence upon Another who, in the very beginning, created all things and is the source of the rich inheritances of our common life.

Yet there are sensitive Americans whose gratitude will be not a little tempered by the remembrance of millions elsewhere who have not even the minimal necessities for subsistence. Indeed it will be difficult this year for many Christians to sit at tables loaded with

Continued on next page ▸

food without remembering that there are more hungry and underprivileged people in the world today than ever before in history.

There will be still others who find it difficult to join in grateful thanks because of the disappointments, illnesses or bereavements they have experienced during the past year. A profounder characteristic of the Thanksgiving festival, however, is that it provides an occasion when all may proclaim anew their readiness to face life with undaunted courage and unflagging faith. No sorrow, no disaster, no defeat and no frustration has the power to destroy the human spirit when its reliance is on God. For this great boon, let us then lift up our hearts in genuine thanksgiving and pray in the words of the *Book of Common Prayer:* "Almighty God, give us that due sense of all thy mercies that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but . . . by giving up ourselves to thy service. . . ." avm

Two sparrows keep a close watch on visitors entering one of the reconstructed Pilgrim dwellings, designed to preserve the spirit of America's first settlers.

The Church of the Pilgrimage stands as perennial reminder of the Pilgrim Fathers' quest for religious freedom. The Rev. Edwin T. Anthony is minister.

Gathered around the festive board for a traditional Thanksgiving dinner, members of the Brewster family will not soon forget the trials and tribulations their forebears endured in planting Plymouth Colony on these shores.

Mrs. Theodore F. Wallace and Mrs. Stuart E. Sinclair in Miami.

New President of United Church Women

MENTION the name Mueller in Evangelical and Reformed Church circles and immediately there spring to mind several illustrious E and R ministers—one of whom now serves as president of Texas Synod and another of whom is a distinguished faculty member of Elmhurst College. Old-timers in the former Evangelical Synod of North America will also recall the Rev. Karl Mueller, who served for nearly forty years in the pastoral ministry.

Recently the distaff side of the Mueller family came to prominence when Mrs. Theodore F. Wallace (the former Louise Mueller) was elected president of the United Church Women at its ninth national assembly in Miami Beach, Fla. An attractive, vivacious, hazel-eyed woman, the wife of a Kansas City businessman and the mother of two daughters now in college, Mrs. Wallace is a valued member of St. Peter's Evangelical and Reformed Church in Kansas City, Mo. According to her minister, Dr. Robert C. Kienle, Mrs. Wallace has served in practically every department of the church's life.

"Her influence has always been of a quiet nature, never demanding," says Dr. Kienle, "but she has given to any task a quality of leadership that received wholehearted support and respect. She will bring to her new office a gracious personality, a cooperative spirit, a capacity for hard work and talents to efficiently discharge the duties of that high office."

Mrs. Wallace is the daughter of the late Karl Mueller. She was born in Missouri and grew up in Texas. One brother, John G., is president of Texas Synod and the other, Theophil W., is Professor of Sociology at Elmhurst College, where he formerly served as dean and head of the Sociology Department. A sister, Mrs. Harold G. Freund, a former E and R missionary in Central India, is now president of the Missouri Council of Church Women. Two uncles and four cousins are also E and R ministers.

Genial Personality

It is obvious, as Dr. Kienle is quick to point out: "Everything in her background has given Mrs. Wallace a deep understanding of the functions of the church and her character is firmly rooted in a strong, positive Christian faith. The sincere warmth and geniality of her personality have always made her welcome in any circle. She attracts people to herself because she is always attracted to and interested in others."

Mrs. Wallace's primary concern, voiced on assuming the presidency of United Church Women, was that the churches have not yet assembled their power and strength to act concertedly. Rather they are too often moving separately as local churches and denominations. "My wish for churchwomen," said Mrs. Wallace, "is that they will remain sensitive and responsible and work at every opportunity for closer unity among the denominations." Mrs. Wallace is enthusiastic about the new three-year race project adopted by the churchwomen at Miami *(see page 2)*. She expressed the hope that by the end of the triennium, when U.C.W. joins in the national observance of the one hundredth anniversary of the Emancipation Proclamation, there will be integrated churches in every denomination in the land. Further, she hopes that the same influences will be at work in the community, assuring the United States of integrated schools and an end to racial discrimination in the key areas of community life.

Mrs. Wallace, whose enthusiasm for and interest in United Church Women are boundless, served as program chairman for the ninth national assembly in Miami. She is a former president of United Church Women of Kansas City, has been a member of the board of directors of the Kansas City Y.W.C.A. and was formerly president of the Parent-Teacher Association. She is a patron of the Kansas City Philharmonic Society and a member of the Art Institute.

Also on the new slate of officers elected by United Church Women is Mrs. Stuart E. Sinclair, a member of Second Congregational Church of Greenfield, Mass., who was chosen as one of three vice presidents. She had previously been treasurer of U.C.W. and was one of three women who led the Mid-Asian Prayer Fellowship held in connection with the 75th anniversary of World Day of Prayer *(see* United Church Herald, *March 23, 1961)*.

FRANCES S. SMITH

Photo by Steve Wever, Miami Beach, Fla.

Academic achievement with Christian commitment

REPRESENTATIVES of more than two hundred colleges and universities ushered in a new era in the history of Hood College at Frederick, Md., when they formed the impressive academic procession that led Dr. Randle Elliott into the presidency of this notable small college for women. Dr. Elliott was inaugurated on October 14 as the fourth president of Hood. In his inaugural address he accepted the charge of responsibility as the institution's new guiding hand by pledging undaunted effort to provide at Hood the best in liberal-arts education for women and continuation of the college's spiritual ties with its founding church, the Evangelical and Reformed Church.

Liberal-Arts Tradition

The new president takes over the reins of a college whose leadership has always championed the cause of a liberal-arts education in the atmosphere of the small college. "Hood offers the advantage for the student of close relationship with a faculty that is concerned about quality of instruction and about each student's doing her best," says Dr. Mary Frear Keeler, dean of the faculty. "It is possible," Dean Keeler continues, "for students to have firsthand experience with the research and creative interests of their instructors in a variety of fields, especially in biology, chemistry, mathematics, literature and the arts."

It is a genuine hallmark of Hood College that its faculty members are at once able scholars and individuals interested in college activities both inside and outside the classroom. Of the more than fifty full-time members of the current faculty, more than 40 per cent hold doctor's degrees and several others are now in the process of earning them.

The program that these teachers administer calls for a group of required courses in the first two years, whatever the student's plans for specialization may be. One such course is in the field of religion; the others range from the humanities to the natural and social sciences, "designed to give the student a broad understanding of the culture of which she is a part, and a basis for the role she is to play in the world," according to Dean Keeler. The student concentrates the last two years in a selected field of interest chosen from seventeen areas of study, including teacher training for elementary and secondary school and a program leading to the Bachelor of Science degree in home economics.

The Hood curriculum aims also toward practical training for future citizenship. A student may elect a field course in politics to gain practical experience with our American party system. For the linguist there is not only the language laboratory but the opportunity to live in La Maison Française (where only French is spoken) and, if she desires, to affiliate with students from other colleges in a junior year abroad. Students in all fields are encouraged to develop their independent scholarly interests and in the senior year many welcome the opportunity to participate in an intensive honors program.

In addition, many activities are carried on outside the classroom to encourage the students' advance toward social, emotional and spiritual maturity. A variety of extracurricular organizations, such as the campus Y.W.C.A. and the political interest group, Town Hall, promote discussions and bring a wide range of lecturers to the campus. There are facilities at the college for swimming, horseback riding and tennis, and there is a new four-hole golf course on the 95-acre campus, to provide for the more active forms of relaxation.

The seventy-voice Hood College Choir ably represents the college in concerts in New York, Baltimore and Washington, participates in combined programs with the choral groups from nearby men's colleges and joins the U.S. Naval Academy Choir each year for a joint presentation of Handel's "Messiah" in the Academy Chapel at Annapolis. These programs usually spark gala social events so that there is no lack of opportunity in this area of college life. Each of these features has a part in Hood's total program.

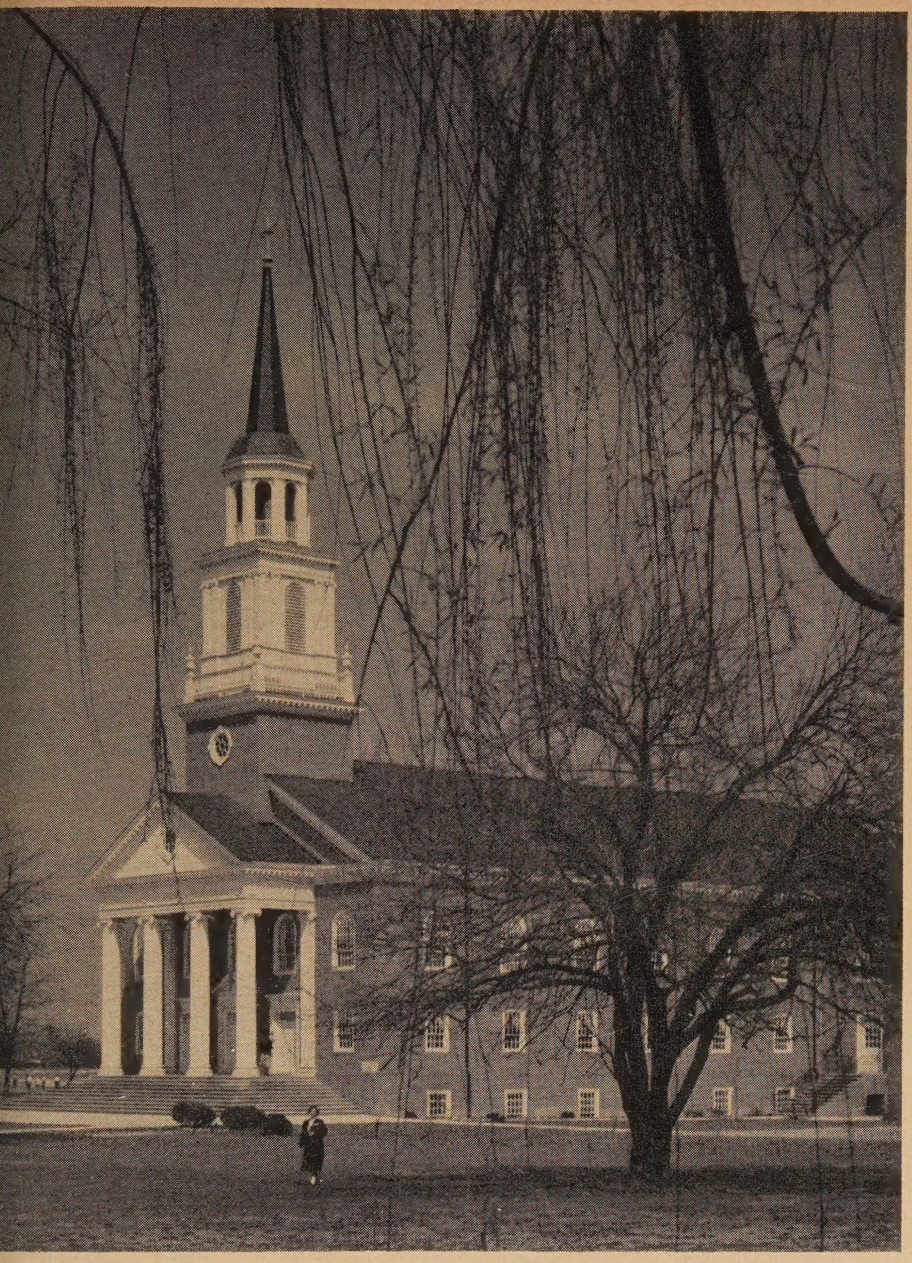
The students who succeed in this program are girls who have intellectual curiosity, who are enthusiastic about the academic challenge, and who are also interested in their own personal growth. "In selecting its students," says Mrs. Lucille Norman, director of admissions, "Hood looks for the intellectual and emotional maturity that students must have to do college work. How well the applicant is motivated for college studies and the extent to which she can profit by a college education are vital factors considered in the admissions procedure."

In addition, the college expects a strong secondary-school record with academic courses well represented and consistent college recommending grades. Hood also requires the Scholastic Aptitude Test and three achievement tests of the College Entrance Examination Board.

The college offers a number of scholarship grants but none of them is "automatic or honorary," Mrs. Norman says. "The college grants financial assistance on the basis of the personal worth of the student, her good secondary-school rec-

WILLIAM A. LONG

Mr. Long is director of publicity and the News Service at Hood College, Frederick, Md. Photos by Frank J. Keefer, Frederick, Md., and A. Aubrey Bodine, Baltimore.



Focal center of the Hood College campus at Frederick, Md., is Coffman Chapel.

ord and financial need. Hood is eager to serve girls from its own church group, as well as girls from other denominations, and every consideration is given to the qualified girl who is a member of the United Church of Christ, both for admission and for scholarship aid."

Another chief advantage in the eyes of many is Hood's location—only forty-five miles from Baltimore and the same distance from Washington, D. C. This not only brings within range the museums, libraries and other cultural assets of our nation's capital, but makes frequent lectures by prominent figures in national and international government regular fare. Such lecturers come to the Hood campus from the Washington embassies, governmental agencies and Congress and from many other cities in the East. Recent speakers have included Senators Clifford P. Case of New Jersey and Philip A. Hart of Michigan; authors Lillian Smith and Katherine Anne Porter; news commentators Edward P. Morgan and Charles Kuralt; representatives of the Egyptian and Israeli embassies; and most recently, Dr. Vera M. Dean of the Foreign Policy Association. The college founders must have been strongly influenced by Frederick's favored geographical situation when they established Hood in this Maryland community sixty-nine years ago.

In the Eighteen Nineties Potomac Synod of the former Reformed Church in the United States was looking for a location for a woman's college "south of the Mason-Dixon Line" to end the co-educational status of Mercersburg College in Pennsylvania. After considering several proposals, the synod accepted an offer to lease the buildings and grounds of the Frederick Female Seminary, which had been opened in 1839 and had rendered a fine service in the education of young women for over fifty years.

Founded in 1893

Under the presidency of Dr. Joseph Henry Apple, the Woman's College of Frederick opened in 1893 with a faculty and staff of fourteen and a student body of 112. In recognition of an early benefactor, Margaret E. S. Hood of Frederick, the charter of the college was amended in 1913, changing the name to Hood College. Through Mrs. Hood's generosity a tract of land in northwest Frederick consisting of twenty-eight acres had been secured and the college moved into three buildings on the new campus in 1915.

From this modest beginning and under the guidance of three great presidents, Hood has evolved into a high-ranking woman's college with an enrollment this year of 650, more than fifty full-time faculty members, a 95-acre campus and a physical plant consisting of twenty-one modern buildings. Dr. Apple served the college for forty-one years—close to a national record for college presidents—and saw the school become established as a fully accredited institution. During his tenure a program in home economics was made an integral part of the curriculum, and two large residence halls as well as an astronomical observatory were added to the campus. To this day Hood is still one of the few small colleges with its own observatory.

Dr. Henry Irvin Stahr, the second president, led the college to even greater achievements with the addition of the Joseph Henry Apple Library, which now contains nearly 60,000 volumes, and the Gambrill Gymnasium with its Hodson Swimming Pool. Dr. Andrew G. Truxal, who retired recently as Hood's third president, spurred the construction of the Coffman Chapel, the R. Paul Smith Residence Hall, the Lillian Brown Hodson Science Building and many other physical improvements. But more important, his dedicated leadership over thirteen years, which included two financial campaigns that raised

(Continued on page 30)

E and R General Council holds session in Altoona, Pa.

MEETING last month in Altoona, Pa., for what is expected to have been their last formal session, members of the General Council of the Evangelical and Reformed Church were warned not to carry "old gods in the saddlebags" as they start a "new venture in life" as part of the United Church of Christ. Dr. Thomas D. Garner of Nazareth, Pa., first vice president of the church, used the Biblical example of Rachel, who fled her father's house with the household gods concealed in her camel's saddlebags, to show the need to "bury" old beliefs and assumptions and methods and "never again be tempted to dig them up."

Best Traditions

He spoke at the opening session of the fall meeting of the General Council, the twenty-one-member executive body of the church, which serves between meetings of the General Synod. Since the Evangelical and Reformed Church has now become a part of the United Church of Christ, functions of the General Council are being transferred to the General Synod of the new church and its Executive Council.

Dr. Garner listed "old procedures, old methods, provincialisms, memories of great events and accomplishments, old forms, old rituals and old denominational conceits" as "saddlebag gods" that should be abandoned. He also called upon the General Council members to take their "best traditions" with them into the United Church. As examples of such contributions to the new church he cited the E and R "emphasis on excellence in education, especially in the education of ministers," its tradition of orderliness in church procedures and its requirement that its ministers and teachers "exercise sound theological and Biblical scholarship."

In his presidential report to the council, Dr. James E. Wagner, Philadelphia, recommended that the General Council operate in the future through a small executive committee acting for an indefinite time as trustees of the Corporation of the Evangelical and Reformed Church. In time, he said, assets of the corporation will go to the United Church of Christ as legal requirements are met.

Treasurer Charles H. Lockyear of St. Louis reported that contributions from congregations and individuals in response to the United Seminary Appeal are approaching the $1,000,000 mark. It was decided to continue the fund drive into 1962 in an effort to raise a second million dollars for the three seminaries affiliated with the Evangelical and Reformed Church: Eden, located in Webster Groves, Mo.; Lancaster, Lancaster, Pa.; and United Theological Seminary (formerly Mission House), Minneapolis, Minn.

The council accepted a $10,000 grant to the seminary fund from Eden Publishing House, St. Louis, and acknowledged the receipt of contributions in the amount of $3,484 from special offerings taken at Women's Guild conferences.

A dinner held in honor of the General Council at First United Church of Christ, Altoona, was attended by ministers and representatives of the churches of Central Pennsylvania Synod. During the program that followed, the Rev. Bert E. Wynn, State College, Pa., synod president, presented Dr. Wagner with a bound volume of more than three hundred congratulatory letters from lay men and women and ministers of the nine Pennsylvania synods and Potomac Synod. The letters were written in tribute to Dr. Wagner on the occasion of the fortieth anniversary of his ordination, which took place on October 8, 1921, at Shippensburg, Pa. Dr. Wagner, who served as co-president of the United Church of Christ from 1957 to October 1, 1961, and who has been president of the Evangelical and Reformed Church since 1953, has announced that the office of the E and R president in Philadelphia will remain open until January 31, 1962.

Officers attending the E and R General Council sessions were Dr. Thomas Garner, Dr. Sheldon E. Mackey, Charles H. Lockyear and Dr. James E. Wagner.

New Activities

In his address to the guests assembled for the dinner, Dr. Wagner warned against letting "vexations and frustrations" that are bound to occur because of new ways of doing things in the United Church get in the way of achieving the basic objectives for which the church was formed. He pointed to new activities in the United Church—a school to train nurses in Ghana, a new curriculum for church schools, a new mission in Indonesia—as proof that "the real mission and worship and service of the church go on beneath the surface irritations and frustrations" involved in organizing a new denominational structure.

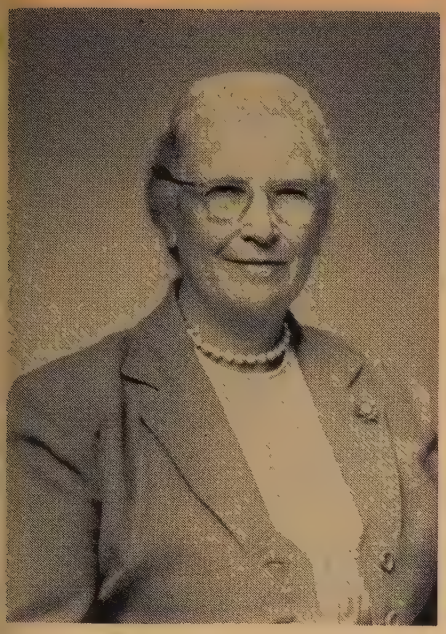
Dr. Wagner pledged support to the United Church. He called on his hearers to do the same and as members of local churches to become "vividly aware of belonging to a world-wide fellowship." Otherwise, he told them, "you will have missed nine-tenths of the wonder of what it means to be a part of a Christian enterprise."

Dr. Sheldon E. Mackey, Philadelphia, secretary of the church, announced that the 1962 *Yearbooks* of the Congregational Christian churches and of the Evangelical and Reformed Church will be published within the same cover. This is being done in response to action of the Executive Council of the United Church. It is expected that by 1963 a unified *Yearbook* for the United Church of Christ can be published.

Four of the five officers of the Evangelical and Reformed Church were present for the General Council meeting: Dr. Thomas D. Garner, first vice president; Dr. Sheldon E. Mackey of Philadelphia, secretary; Charles H. Lockyear of St. Louis, treasurer; and Dr. James E. Wagner, president. Missing was Dr. John W. Mueller of St. Louis, second vice president. T.C.B.

Eleanor Wilson is home

but not to retire



Miss Wilson

ELEANOR WILSON of Cambridge, Mass., lady skipper of the famed missionary Morning Stars that sailed the South Seas, came home to celebrate her seventieth birthday on November 3 —but not to retire.

An ordained Congregational Christian minister, Miss Wilson has returned to the United States after thirty-six years of missionary service, but she leaves again on November 24 to become minister of the Koolau Hui'ia Church in Anahola, Kauai, Hawaii.

Change of Direction

Back in her Cambridge church-school days, Eleanor Wilson herself gave pennies to help buy the Morning Star V, little thinking that one day she would be skippering its descendants. After Cambridge Latin School, a secretarial course at Simmons and a stint in the business world, Miss Wilson did an about face. She decided that she was headed in the wrong direction and made up her mind to be a church worker and not a secretary.

She entered the Biblical Seminary in New York City and three years later signed up as a career missionary of the American Board of Commissioners for Foreign Missions, now the United Church Board for World Ministries.

After eight years in Japan the mission board recalled her in 1933 to serve in its offices in Boston. One of her duties was to find new missionaries for tough assignments. A particularly hard post to fill, she found, was in the Caroline Islands. She decided to fill it herself. In 1936, a year when the mission board was hard pressed for funds, she also paid her own way over and supported herself on $150 during her first year.

She has taught in mission schools in Kusaie, Truk and Ponape in the eastern Carolines and at Jaluit, Uliga and Rong Rong in the Marshalls.

One day, in the midst of mimeographing church-school lessons, Eleanor Wilson received a message stating that the missionary who had been skipper of the Morning Star VI had been called home. She was asked to take on the job. Suddenly she found herself in one of the world's smallest minorities—that of lady missionaries who are also sea captains.

Forcing back her fear of the treacherous waters, she pored over Mixter's *Primer of Navigation*, got some valuable tips from a U. S. Navy pilot and finally presented herself as captain to the horrified crew of the Morning Star.

The ship at the dock bore little resemblance to the neat diagrams in the textbook. The sails hung in tatters. The engine had broken down, as had the generator. Operating on the stateside principle that what is out of order will be fixed, she ordered a new sail from Honolulu, requested the machinery to be repaired, and awaited developments. The sail didn't come. The engine was not repaired. The mission work fell behind. "We'll take her out as she is," Captain Wilson announced. And take her out they did—a six-man crew with Miss Wilson at the helm.

They learned much from each other. From their captain the crew observed firsthand the astonishing courage of this remarkable woman. From the crew Miss Wilson learned the ancient lore of men whose ancestors had for generations maneuvered their craft around the tiny islands. "The Marshallese are wonderful sailors," she says.

In a 1,000-island parish, a boat is as necessary as a Bible. While the land area of Micronesia is the same size as tiny Rhode Island, its sea area is as large as the entire United States. Micronesia ("little islands") includes the Gilbert, Marshall, Caroline and Mariana Islands.

The Morning Stars have a New England family tree. All but one of the century-old line of missionary vessels sailed from Boston harbor to serve the peoples of these far-off isles.

Worthy of Respect

The Morning Star VI followed proudly in the wake of her predecessors. Miss Wilson talked about head winds, mainsails and diesel engines as freely as most suburban women talk about recipes and gardening. Then one day, while Miss Wilson was on Ponape, a ferocious storm whipped through the islands and the tired, aging Morning Star sank while being towed from Kusaie to Majuro. Eleanor Wilson was beached. Undaunted, she took to the air with the U.S. Navy when they were going her way and in one way or another got where she had to go. Before too long a trim 60-foot ketch was located in Tokyo and joined the ranks of the historic "floating churches" as Morning Star VII. And so Miss Wilson has carried on, winning the respect of all who met her.

Shortly before leaving the islands in August this white-haired lady in a sun-bleached cotton dress stood at attention at a commissioning service for a ship presented by the Navy to the Sea Scouts in the area. The name blazoned across its gleaming hull? SS Eleanor Wilson.

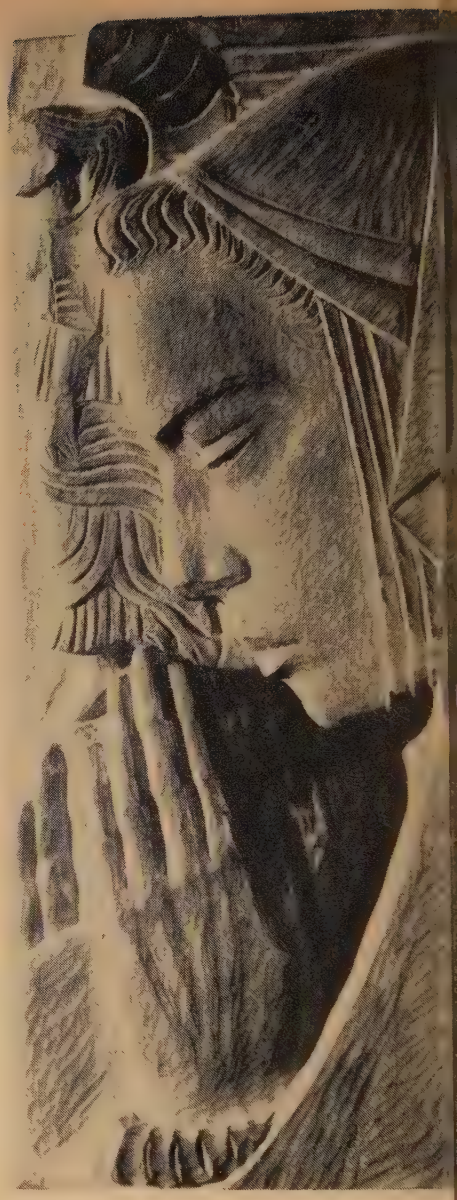
During World War II Admiral Chester W. Nimitz, Chief of Naval Operations in the Pacific, said: "We have seen the enduring evidence of the Morning Star missionaries. . . . We are proud to follow their trails, only sorry that we cannot do so with their weapons."

Now, at 70, Miss Wilson still isn't ready for those recipes. She's heading out again, this time for Hawaii and a new church. Leaving the United States November 24, after a visit to a supporting church in Florida, she will assume her new duties on December 1.

MARTHA UNDERHILL

Miss Underhill is a member of the Boston staff of the United Church of Christ's Office of Communication. Photo by courtesy of Office of Communication.

Mary pondered these things in her heart



THE SHEPHERDS were keeping watch over their flock by night and heard an angel's voice, and obediently they went into the nearby village of Bethlehem to "see this thing that has happened." And when they had seen, they told all who would listen about the miraculous event that had occurred to them that night. The crowds "wondered at what the shepherds told them." We can picture them arguing about this odd tale and testing the veracity of these humble witnesses.

Pattern of Tragedy

How better to enliven a night of revelry when the women and children had been sent indoors and the men had gathered in the square to spin tall tales and exchange the latest jokes? It was a perfect time for such a story as these shepherds told.

But Mary "kept all these things, pondering them in her heart." She could not discuss them with the crowds; perhaps she did not even believe that they were true. But she thought about them. And we should think about them, too, for beneath the natural gaiety of Christmas there runs a pattern of tragedy and death and suffering that marked the brief career of Mary's son. From birth he was a man marked for death at the hands of the authorities, for rejection by his own people and for abandonment by his closest friends.

The meaning of Jesus' birth calls for thought—deep thought—does it not? Neither Mary nor the disciples nor even the apostles and the fathers of the church could understand the mystery of this event we call the Incarnation. It is too deep for human understanding, for it takes us beyond the limits of ordinary experience into the regions of religious experience and faith.

The reassuring landmarks and horizons of our five senses melt away and we hardly know where we are or what it is we are seeking to describe and explain. And it is because we cannot fully comprehend this thing that we feel compelled to accept what we shall never be able to test by scientific methods: the belief that God really was in this man Jesus as God is not in us.

Perhaps the mystery that Mary pondered in her heart is easier for us to take seriously than it was a generation ago, because now we know that all of life is a mystery. The more the horizons of science have been expanded the more we have learned about our universe, and the simple mechanistic view of nature has given way to a dynamic one.

With this reorientation of scientific thought has come the realization that there are many paths to truth rather than one. The materialistic is no more true nor false than the artistic or the religious. All are needed for a better knowledge of the world in which we live.

Unfortunately, however, the American Protestant who is highly educated in science or technology, and who frowns on mediocrity in the fields in which he is engaged, accepts a shoddy, superficial approach to religious matters. Too often we Americans fail to understand that Christian faith calls for the most rigorous of thought and the deepest aesthetic commitment if it is to be honest. The religious path to truth is no less respectable intellectually and aesthetically than are those of the scientist, the poet, the dramatist, the artist and the craftsman.

Let this Christmas season be one of spiritual and intellectual enrichment. Set aside all preconceptions about Roman Catholicism, for example, and explore for yourself the writings of great Catholics. Look into the works of Gustave Weigel or Karl Adam and see wherein the Roman agrees with the Protestant and where he differs. During a lunch hour or a shopping tour pay a visit to a Catholic bookstore and select an inexpensive edition of the Papal Encyclicals, and find out what the modern Popes have really taught their people about the social and cultural problems of our day.

By reading a novel or play by Graham Greene or Gabriel Marcel, discover the amazing latitude of faith and expression allowed within the Catholic tradition. Look into some of the short writings of the early fathers of the church or peruse the *Confessions* of St. Augustine: you will realize that beneath the differences between Protestant and

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Dr. Bradley is Professor of Philosophy of Religion, Hartford Seminary Foundation, Hartford, Conn. The illustration, "Madonna," is a bas-relief by Ferenc Varga and is reproduced here by courtesy of the National Sculpture Society in New York.

As we approach the Advent season, let us make it one of spiritual and intellectual enrichment

Catholic there lies a far greater common tradition of worship and belief.

Some of the finest Christmas publications are the large books on art. Those published by Skira are so overwhelmingly beautiful that they enable us, if only momentarily, to become aware of the richness of life that is ours if only we will turn aside from the drabness of our daily routine. How better can one enter into the mood of the Eastern Church than through the exciting reproductions of mosaic art in Skira's volume on the Byzantine period?

Here we comprehend the fact that for the Orthodox churches worship and art and living are a unity, and that thought and action and liturgy must not be practiced separately from one another. Christ is held to be present in the midst

WILLIAM L. BRADLEY

of his people as they withdraw momentarily from their everyday existence and come together as his church. He is present to their minds and to their senses, and reason and intuition become fused in that brief period of worship and Eucharist.

This feeling that one gets in the mosaics manifests itself occasionally as one studies the works of the contemporary artist Marc Chagall, whose paintings lift us from the solid angularity of ordinary life into an ethereal realm such as that which we knew as unsophisticated children who had the time and imagination to explore the world of invisible principalities and powers. Chagall in his art, Bulgakov in his theology, Berdyaev in his philosophy and Eastern Orthodoxy in its liturgy show us an aspect of the heritage of Greece that is quite different from what we in western Christendom usually associate with Greek culture. Whereas we tend to think of the Greek idea of reason as purely rationalistic, the Eastern heirs of Hellenism emphasize the mystical, ecstatic depth of reason.

Sensitive to Mystery

At Christmas we may turn once again to an examination of the great art of the centuries and understand how every period has experienced and interpreted the Christian faith differently from the others. The sensitive, orderly world of Fra Angelico gives way to the stark tragedy of El Greco, where the sharp contrasts of form and color emphasize the inevitable suffering entailed in such an understanding of human life.

The beautiful serenity of Raphael's figures, lovely even in suffering and death, is annihilated by the grotesque images that emerge from the canvases of Rouault: caricatures that we recognize to be ourselves. The Christ Rouault reveals to us is very God because he is very man—dirty, bleeding, beaten, and yet in his very defeat the victor over those who persecute him.

This is the time for us to think more often than we speak, to try to immerse ourselves in the great creations of our civilization, to become more sensitive than we have been to the mystery of our existence and the strange ways of the God who created us. Let this Christmas season be one of pondering, of wondering, of awe. Let us become open to the mystery of God's love toward us, and like little children ask the questions that cannot be answered by slide rule or computer, but can be answered only by an act of obedient faith.

Suggestions for Advent Reading

Two novels of lasting value by eminent Roman Catholics: **The Heart of the Matter* by Graham Greene. The meaning of the sacrament of the Lord's Supper becomes more poignant than in any theological treatise. **The Diary of a Country Priest* by Georges Bernanos. The priest is seen to be a simple man who conquers the evils in his parish by his humility and love.

Books about the church by Protestant, Roman Catholic and Orthodox spokesmen: *The Christian Tradition and the Unity We Seek* by Albert Outler. This remains the most readable work on the modern ecumenical movement. **The Spirit of Catholicism* by Karl Adam. The classic statement by a Roman Catholic. *The Wisdom of God* by Sergius Bulgakov. Not about the church as such, it gives an insight into the liturgical mysticism characterizing Orthodox communions. **The Papal Encyclicals in Their Historical Context* by Anne Freemantle.

A few excellent books on art: **Painting and Reality* by Etienne Gilson. A great French philosopher shows how painting represents reality as words cannot. *The Voices of Silence* by André Malraux. This has become a classic study in psychology and art. *Byzantine Painting* by André Grabar. Magnificent reproductions of the mosaics make this one of the most attractive of all art books. *U.S.S.R. Early Russian Icons.* The style of early Russian art gives a sense of the vast difference between Eastern and Western modes of religious thought. *El Greco,* published by Skira. A small but well produced collection of paintings. *Italian Painting,* Vol. 2 by Lionello and Rosabianca Venturi. Another of Skira's masterpieces of reproduction. *Chagall,* published by Skira. A contemporary Russian painter who combines the Russian mood with his background as a persecuted member of the Jewish community. *Georges Rouault* by Edward Alden Jewell. This is one of many good collections of Rouault's works. The reader is advised to settle only for those in color. The asterisk * denotes a paperback edition.

SPECIAL BOOKS FOR A SPECIAL SEASON

CHARLES PAUL MAY

An ideal Christmas gift for a valued friend or for a member of your family is *The New English Bible* ($4.95). Published under the joint imprint of Oxford University Press and Cambridge University Press, this handsomely printed edition of the New Testament is a completely new translation from the original sources; it is written in modern English with present-day phrasing, so there is no danger that the style will stand between the reader and the meaning of the text. Fortunately, the poetic beauty of the verses has not been sacrificed to "modernness." It is receiving praise from all over the world and will be a particularly appropriate gift.

Important Volume

The book of *Revelation* is one of the most difficult sections of the Bible to understand, and D. T. Niles' careful study and explanation of it—*As Seeing the Invisible* (Harper, $3.50)—is an important volume. After presenting background information, the author gives a modern-English version of *Revelation,* keying it to other Biblical writings. Then he discusses *Revelation* and its use of symbolism, concluding with nearly three dozen meditations that also help to interpret it.

Less specialized is John A. Redhead's *Living All Your Life* (Abingdon, $2.00), in which the author undertakes to answer questions frequently asked by Christians: "How can I deal with disappointments?" "How can I be sure I am a Christian?" and "What do Protestants believe?"

Several books by E and R authors have been published recently by Christian Education Press. In *Altars from Genesis* ($1.50) Robert A. Happel offers meditations and prayers for family worship. Josephine M. Benton's *The Pace of a Hen* ($2.50) is addressed to homemakers and shows how the career of homemaking can be harmonized with cultural and spiritual growth. *Light Against Darkness* ($3.00) is Bela Vassady's interpretation of the theme of the Third Assembly of the World Council of Churches and *From Patriarch to Prophet* gives us Allen G. Wehrli's insights into the lives of Old Testament characters and events. Scheduled for winter publication is *Interpreter's Imperative* by James E. Wagner, a pastoral approach to the Incarnation, Crucifixion, Resurrection and Ascension.

To Be a Man (Association, $2.75) by Robert W. Spike, general secretary for program of the United Church Board for Homeland Ministries, addresses itself to the crucial question: "What is the style of the Christian life in the mid-twentieth century?" The author advances the thesis that "to be a Christian in any age is to be fully a man—a creature of God, not infallible, not isolated and sterilized by one's religion, but responding as a whole being to the times and people among whom one is set."

In *Men of Fire* (Harper, $3.95) Walter Russell Bowie is writing for all people who want to draw inspiration from the struggles of exceptional Christians—from Peter and Paul to Drs. Schweitzer and Dooley. Jesus said: "I came to cast fire upon the earth," and the men in this book are among those who have kept that fire burning.

Frank Lloyd Wright (Scribner's, $5.95) by Finis Farr is the first full-length biography of one of the greatest builders of our century, and the author devotes much of his book to Wright's work. The photographs are excellent.

In writing a novel of the life of John Calvin—*The Master of Geneva* (Holt, Rinehart, Winston, $3.95)—Gladys H. Barr has wisely concentrated on the youthful years during which Calvin discovered he was not meant to be a priest but a leader in the Reformation. Calvin's cousin Peter Robert first made the boy begin to think about God and the Bible in a new light, and the author has trouble subordinating Peter Robert to John Calvin at times. Nevertheless, this is a good story of an important man finding his place in the world with God's help.

Another interesting novel is Marquis Childs' study of a foreign ministers' conference, *The Peacemakers* (Harcourt, Brace, $3.95). The careful way in which the author shows each man trying to work out peaceful coexistence in terms of his country's needs and desires is constantly fascinating.

Self-improvement books have been consistently popular in recent years, and one that offers hours of fun is especially welcome. It is *More Numbers: Fun and Facts* (Scribner's, $2.95) by J. Newton Friend. Not only will it help one with arithmetic, but also it will provide entertainment while doing so.

Nature Story

The lioness of *Born Free* is back in a handsome volume called *Living Free* (Harcourt, Brace, $5.95) by Joy Adamson. This is the story of how Elsa raises her cubs and how they, like their mother, enjoy life in the wild while having human friends.

Teaching Your Child Right from Wrong (Bobbs-Merrill, $3.50) by Dorothy K. Whyte has valuable chapters on helping the child appreciate being himself, expressing feelings in a constructive way, viewing television, preparing one child for the arrival of a new baby and giving children everything they ask for.

The following books for youngsters are among the finest this year: for teenagers, *What about Teen-age Marriage?* by Jeanne Sakol (Messner, $3.00) and *The Emerald Clue* by Jean Bothwell (Harcourt, Brace, $3.25); ages 10 to 14, *Hero Tales from Many Lands* by Alice I. Hazeltine (Abingdon, $5.95) and *Bright Hunter of the Skies* by Herbert Best (Macmillan, $3.50); ages 8 to 12, *The Star-Spangled Rooster* by Bruce Grant (World, $2.95) and *Cyrus McCormick: Farmer Boy* by Lavinia Dobler (Bobbs-Merrill, $2.25); ages 6 to 10, *See Along the Shore* by Millicent Selsam (Harper, $2.50) and *Winds A'Blowing* by May Justus (Abingdon, $2.50); picture-book ages, *Christmas Is a Time of Giving* by Joan Walsh Anglund (Harcourt, Brace, $1.75) and *A Picture Has a Special Look* by Helen Borten (Abelard-Schuman, $2.75).

Mr. May is on the editorial staff of *The Book of Knowledge,* New York City.

Chief Albert J. Luthuli, Congregational layman, is leader of African liberation movement.

1960 Nobel Peace Prize Awarded to Chief Albert J. Luthuli

WE REJOICE that our friend Chief Albert John Luthuli has been awarded the Nobel Peace Prize for 1960. Little did we suspect when we seconded his nomination for this high honor in the October 6, 1960, issue of the *Herald* that this humble African Christian would be selected.

"Wonderful News"

The announcement, however, was made by the Nobel Committee on October 23, 1961, and we are proud to have his name associated in this award with that of the distinguished Dag Hammarskjöld, who received the 1961 Peace Prize posthumously on the same day. Dispatches from Johannesburg indicate that most white South Africans opposed the award to Chief Luthuli, but author Alan Paton, leader of South Africa's Liberal Party, said it was "wonderful news" and added: "No one could deserve it more." But Prime Minister Verwoerd's newspaper condemned the award as "an inexplicable pathological phenomenon" and the South African Broadcasting Corporation, owned and operated by the Government, released scathing attacks on the chief.

An outstanding Congregational layman, Chief Luthuli is a stalwart personality who stands as a symbol of the Christian mission and the liberation movement in South Africa. He is highly respected for his stanch leadership as President-General of the African National Congress.

"I am stunned," Chief Luthuli said when informed by telephone of the honor. He had been cutting cane in the fields when the phone rang. With characteristic modesty, he accepted the award, the chief said, as a representative of his beleaguered people and a symbol of their struggle for freedom.

Member of an honored African family, the chief's ancestral home is the Groutville Mission on the coast of Natal, near Durban. The mission was first organized (1835) by Aldin Grout, a representative of the American Board of Commissioners for Foreign Missions. It was there that Albert Luthuli was born in 1899. He was educated in the mission's schools and at Adams College. Following graduation from this American Board school, Mr. Luthuli became a member of the college faculty.

In 1935 he was elected chief of the Zulus and after prayerful deliberation, as he himself has written, returned to Groutville Mission "to work for the progress and welfare of my people and for their harmonious relations with other sections of our multiracial society in the Union of South Africa." Later, when elected President-General of the African National Congress, the chief was intimately involved in the vigorous but nonviolent campaign against the cruel policy of apartheid that began to sweep South Africa in 1952.

Startled that the Africans could behave with such discipline and courage, the Government crushed the movement with sharply repressive measures. Chief Luthuli was summoned to the Native Affairs Department in Pretoria and handed an ultimatum: he must resign from the African National Congress and the defiance campaign or give up his chieftainship. Mr. Luthuli replied politely that a chief, by Zulu tradition, is first the leader of his people and only secondly a Government official. The Government thereupon dismissed him. The tribal elders were so resentful of this action that no successor to Chief Luthuli has ever been elected.

Firm Convictions

On discovering that despite his dismissal Mr. Luthuli had become a stronger and more respected leader among his people than ever, the vindictive Government has not only subjected him to brutal assaults and continual harassment, but has imprisoned him for long periods, charging him with treason. Since 1958 the chief has been denied freedom of movement outside his native village of Groutville, in the Umvoti Mission Reserve.

We are proud of this gray-haired, stockily built African leader—a product of the Christian mission in Africa—whose firm convictions are rooted deep in individual character and who always stands by his convictions at great personal cost. The integrity and consistency of his faith have preserved uncounted Christians in his unhappy country from inward surrender and from outward defeat through the recent years of alternating optimism and despair. avm

Photo by courtesy of Wide World, New York.

The Theology of Greatness

LAWRENCE L. GRUMAN

LIKE Thomas Paine of the American Revolution, Albert Camus, the French writer, saw the conflict of his time and stated it in striking terms. And, like Paine, he went a step further to arouse the complacent and the unaware to enter the combat with eagerness. Camus knew the enemy as well as he knew himself and he was honest with both.

The enemy, as Camus saw him, fights on three fronts: the front of apathy on the part of tired and cynical people, weary of war and defeated by life; the front of irresponsibility on the part of the capable intellectuals who grind out ideas divorced from involvement in the crucial struggles; and the front of tyranny on the part of political groups that cheerfully suspend freedom to achieve their ends.

Albert Camus stirs us to take up arms on all three fronts. This is the call from a man—a man born in Algeria in 1913 to poverty and misery, a man orphaned at the age of 10 months, a man who struggled against poverty and tuberculosis while earning his university degree. Twice he abandoned his education as a lost cause, only to return doggedly and finally to win a master's degree. During these years he earned his way as a theater director, writer and actor.

He was an active sympathizer with the Spanish Loyalists during the Civil War in Spain—good preparation for the underground activities he engaged in during the German occupation of France a few years later. During these dark days he published a Resistance paper called *Combat* while a stream of essays, stories, plays and novels kept flowing from his pen.

Known widely as an intellectual following World War II, he was in constant demand as a speaker all over France. He spoke bitterly against Spain's participation in UNESCO and saw in the Hungarian revolt of 1956 final evidence that the Russian promises of peace and freedom were worthless. In 1957 he won the Nobel Prize for Literature with his novel *The Fall*, a book with deep theological implications. His acceptance speech in Stockholm was a masterpiece of quiet urgency as he defined a writer's task in today's world. He indicated that he always thought of himself as a journalist and that he saw his writing as a creative art, an instrument of peace. Albert Camus' writing does reveal the man—decisive but not blunt, wise but not arrogant, moral but not moralizing.

Articulate Essays

He was, in appearance, a slender, gentle man with intense eyes and thin lips. His words were as well chosen as a surgeon's knife and they cut quite as cleanly. He was married and had twin boys. The last few years of his life were spent as a writer and editor, mostly in Paris. Then, in January of 1960, he was killed in an automobile crash in central France.

Camus' essays are the most articulate and positive segment of his writing. In them, as in his speeches, the language is flowing though always well disciplined. It is difficult to excise even a phrase without distorting the wonder of the whole. His plays and novels are illustrations of the central convictions he outlines elsewhere. The way he dealt with the enemies mentioned earlier—enemies who, though nonviolent, still pose a serious threat to man and God alike—is especially revealing.

1. *Apathy and absurdity.* World War II dealt a stunning blow to easy optimism and idealism in Europe. In its wake were thousands of cynical, tired people. They denied morality, denied purpose, said that the world is bad so "let's grovel in our despair." (Here in the United States we have seen our own version of this apathy in the "beat" generation, and there is some justification of their view, for what they see is the absurdity of life.) The natural world is hostile, they said; life is a chaotic mixture of happiness and tragedy; knowledge mocks us, for there is no fine clarity; our own nature is a mystery; we do not find any sense of "belonging" in this world; and death marks the frightening end of it all. These contentions lie close to the surface of the most sophisticated among us, and the war exposed the raw edges of such fears. This was particularly true in Europe where literature and art displayed a sordid futility.

Albert Camus was caught up in all of this. He lived nihilism, destruction and violence until he came through to a new position: revolt against the absurd! If you want to be a real rebel, he said, search among the ruins for holiness and an ethic! The God our fathers believed in may indeed be dead; then live with what you know without any appeal to some source of goodness beyond this world.

A real rebel's response to our postwar world, he declared, "will be marked by revolt, freedom and passion. Accepting the encounter, living his fate, knowing it to be absurd, he will challenge the world anew every second. This hell of the present is man's kingdom at last and, without resignation or hope, his revolt will restore value and majesty to life. Man has a dreadful freedom to determine his own life."

So Camus, who had wallowed in apathy, raised his head high enough to attract the attention of the rising generation of havoc-ridden young men across the world. He held out no hope for them, for he said that hope entails resigning selfhood—and life is not res-

Mr. Gruman is minister of the University Congregational Church in Missoula, Mont. Photo by courtesy of French Cultural Services, New York.

Albert Camus

No. 4 of a Series

This is the last in a series of four perceptive articles by Mr. Gruman. Bach, van Gogh, Lincoln and Camus—what theme brings these diverse men together?

They lived in different countries and under different circumstances. They have appealed to different kinds of people and left widely different imprints on their fellow men.

Yet each made a decisive impression on modern man. For each, life meant a searching after truth and the Most High. Although nonconformists, they acted with integrity. And no smug sense of "proper" Christian beliefs should separate us from men whose gifts were used for humanity.

"It is enough," says Mr. Gruman, "that in these men I see the face of God shedding his light on our dark way." We commend to our readers these men who were "used by God." avm

ignation! No, for Camus neither faith nor despair are answers for man because both represent surrender. "One must refuse to be saved, for there is more honesty in living here and now while knowing life has no significance than in seeking to comfort oneself with the illusions of immortality."

Well, if no hope and no faith overcome the absurdity of life, what then will do? Camus answers: creativity. Creativity characterized his revolt—the real revolt that men are called to make today. The dignity of work needs to be restored in the midst of the struggle, he insists. Is there not danger and risk involved in creativity? Of course, Camus replies, but danger makes men risk their lives and all greatness is rooted in risk. So, now, begin to translate tenderness into deeds, reduce suffering by ever so little, speak the truth, extend freedom —in the midst of whatever you are doing! To create today is dangerous but in the very act of such creation man can achieve a solidarity with his fellow men, thereby establishing a new direction in life.

This is the only alternative Camus sees in an absurd world where apathy and despair are too ready responses.

His novels and plays develop this theme. *Caligula*, for example, carries absurdity to its logical conclusion and it becomes intolerable. The emperor puckishly violates every convention of life and, in doing so, finally violates everything human. Absurdity is a condition but not the cornerstone of human life, says Camus. In *The Stranger* he pictures a man who has committed a senseless murder and who slowly realizes that life is its own justification.

Sterile Debates

The Plague tells of people who with quiet heroism go about consoling and healing the death-bound victims of the plague in Oran, Algeria. Writing with versatility and brilliance, Camus flings this challenge to the self-styled revolutionaries of our time: really revolt, go all the way and begin to live creatively!

2. *Irresponsibility*. A small section of society, a section that once claimed Camus as a member, had retreated into the intellect. They isolated themselves from the world's conflict by engaging in sterile debates. Their withdrawal helped no one and only served to estrange them the more.

Such men, realizing that they could not achieve certainty, chose to make no commitments to anything. Since they could not believe anything, they doubted everything. Thus many an intellectual has been neutralized by his inability to affirm anything of value. For Camus, the meaning of the world is man. This is the absolute for him. He understands that the universe labored to produce man, so that to turn away from aiding man's welfare is to deny basic truth. The creative community of men is the sum of the world's purpose, so to play fast and loose with a man's freedom is to commit moral suicide at the very least.

Camus' bitter criticism of the Communist system arises from that system's attitude toward man. Suspicious and mistrustful, the Communist insists on organization to dominate man, a government to outlast man and a party to control man. Such irresponsible action is morally wrong, since it minimizes the only possible meaning the world has. Real democracy, on the other hand, encourages man to exercise his highest virtue or rather the twin virtues of freedom and truth. Man requires freedom to be himself and honesty in every realm of endeavor. In his novel *The Fall*, Camus pictures a lawyer who slowly finds a kind of redemption in discover-

(Continued on page 32)

The 300th Anniversary of th

ARTHUR H. LORD

THIS year marks the three-hundredth anniversary of a noteworthy event in our colonial history—the publication of the New Testament for the Indian Americans. The translation had been made by John Eliot from the King James Version into the Massachusetts dialect of the Algonquin language and was published by the Cambridge Press in the fall of 1661. This was the first Bible of any kind printed in this country and was followed by the publication of the complete Bible two years later.

These Bibles were hailed with rejoicing by the Puritans. From the time of the founding of the Massachusetts Bay Colony they held it to be their duty and privilege to "spread the light of His blessed gospel to such as never heard the sound of it" and they had lively hopes that when the missionaries had a Bible to give the Indians it would be the means of winning them to Christianity.

Indian Service

John Eliot came to Boston in 1631 and the following year was ordained teacher of the Congregational church in Roxbury, a pastorate that he held for fifty-seven years. The sight of the material and spiritual poverty in which the Algonquins lived distressed him so keenly that he was moved to give them help. He began to prepare himself for this work by learning their language and it was not long until he had mastered it well enough to preach to them in their own tongue. On October 28, 1646, with three other Englishmen, he journeyed to Waban's wigwam on Nonantum Hill in the town of Newton to conduct a religious service for the Indians who were gathered there.

There was so much he wanted to tell them that he preached a sermon one and one-quarter hours long in which he "ran through all the principal matter of religion" from the creation of man to Jesus Christ the Savior and the greatness of God. However little the Indians may have understood of his message, they listened with respectful attention and asked him to come back to tell them more.

Their desire to learn the white man's ways and his religion moved the General Court in Boston to set aside an area in what is now the town of South Natick for an Indian community. It was acclaimed a glorious day in 1660 when, after ten years of patient teaching and leadership by Eliot, an Indian church was gathered in Natick with eight members.

The Puritans regarded the Bible as the foundation of their religious life. Eliot realized that it should be just as essential to the Indians and that they could not learn to be good Christians unless they could read the Bible in their own tongue. Early in his missionary work he began to translate it, sparing as much time as he could from the duties of his pastorate and from his visits among the Indians. He was eminently qualified for this task both by natural interest and by the intensive studies in ancient languages and philology that he had pursued at Cambridge University in England. But he encountered many difficulties.

The Indian language had no resemblance to European languages and its vocabulary was more appropriate for portraying life in America than in Biblical lands. This necessitated much improvising to find expressions that would make the thought of Hebrew writers meaningful to the Indians. A great handicap was that they had only a spoken language and Eliot had to reduce it to written form before making a translation. With much skill and perseverance he overcame the difficulties and completed his translation of the Bible in ten years—a monumental achievement for one man working alone.

The expense of publishing was beyond the means of a New England minister who was bringing up a family on a salary of fifty pounds a year. But already the labors of John Eliot and those of other missionaries had attracted the attention of people back home in England. In 1649 Parliament chartered "The President and Society for the Propagation of the Gospel in New England" to raise money for Indian missions, the first Protestant missionary society. It was a time of Puritan fervor and the imaginations of many Englishmen were aroused by this call to save the Indians' souls and to extend God's kingdom. A generous response was made to the appeals of the society, which enabled it to send 700 pounds or more each year to its agent for Indian missions, the United Commissioners of New England.

Both the society and the commissioners approved Eliot's idea of giving the Bible to the Indians and agreed to provide the money for its publication. The society stipulated that the New Testament should be printed first because its members felt that its appearance would delight the English and might induce a magnanimous benefactor to give money for printing the Old Testament.

Dedicatory Epistle

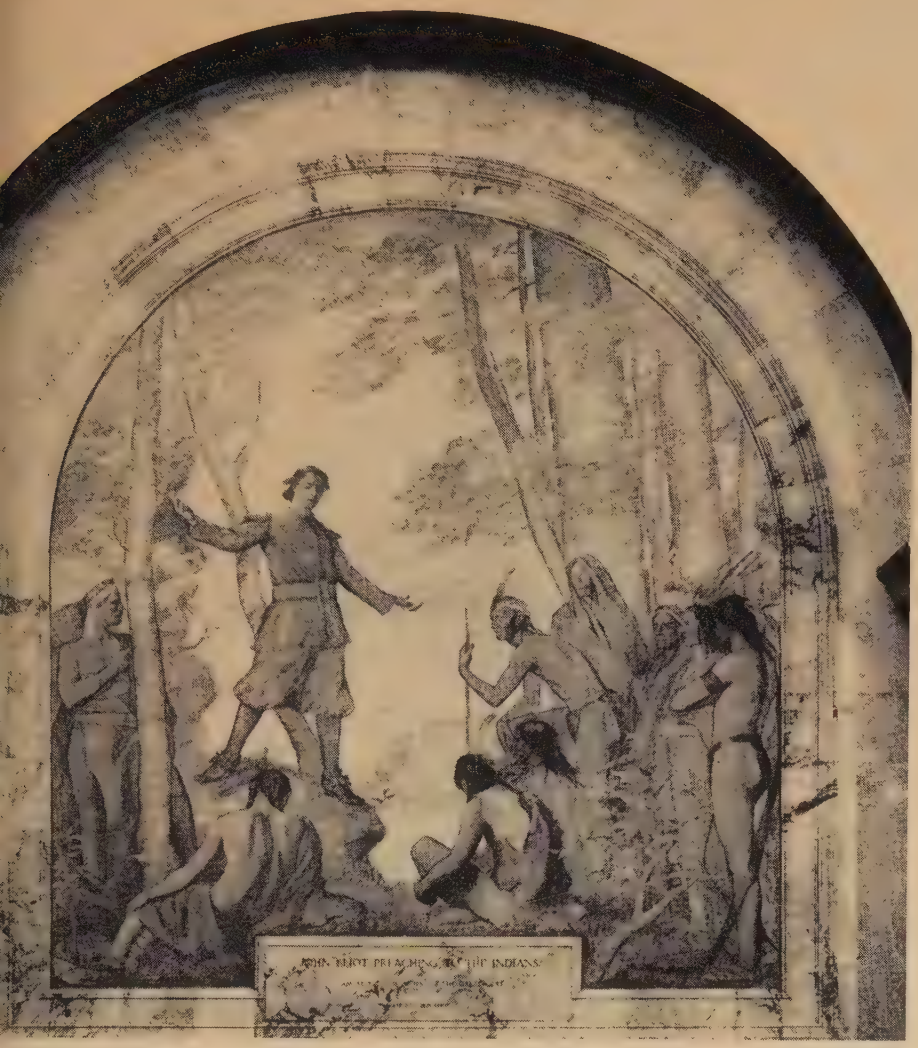
By the spring of 1661 the sheets for 1,500 copies of the New Testament had been printed, but further work was postponed because the commissioners were uneasy about the attitude of the new monarch, Charles II. They were fearful that the society would not be allowed to continue its support. When they were assured that there would be no interference, they ordered the Bibles to be bound.

However, recognizing that the success of the Indian mission, and even perhaps the future of the colony, might depend upon their staying in the good graces of the king, they made two additions to the New Testament—a title page in English and a two-page dedicatory epistle to King Charles. The title page stated that this New Testament was translated into the Indian language and printed by the commissioners with the consent of the corporation in England. In the dedication the commissioners humbly presented the Bible to Charles with generous praise for his accomplishments and prayed that his reign might be blessed. They thanked him for his expressions of good will toward them and craved his favor for their undertaking, which they said would make his name illustrious to succeeding generations.

Forty copies of the New Testament in which these English pages were inserted were sent to England, one of them handsomely bound to be presented to

Mr. Lord is historian of the Eliot Church of Newton, Mass., whose parish includes the site where John Eliot first preached to the Indians. Photo by Lenscraft Photos, Boston.

ndian American Bible



Mural in the Boston State House depicting John Eliot preaching to the Indians bears inscription: "I am about the work of the great God and my God is with me."

Charles. Whether it was the softening effect of the dedication or whether he had more troublesome matters of state than an Indian Christian mission to occupy his thoughts, he never interfered with their work, nor did he give them any aid.

The 1,500 copies of the New Testament, minus the forty sent to England, and the 1,000 copies of the complete Bible printed in 1663 were distributed to the Indians between 1661 and 1675. In a letter that Eliot wrote to the Rev. Richard Baxter in 1669 he reported that the Bible was being read throughout New England from as far north as Canada to the New York shore towns.

During that period steady progress was made in reaching out to the Indians. Fourteen towns were established with 1,100 "praying Indians" settled in them and a second church was gathered.

The civilizing influence of the missionaries was increasingly felt by many others but it did not penetrate to the majority and their fears that their way of life was threatened by the spread of English influence erupted in King Philip's War in 1675.

In the savage passions let loose by that conflict the Christian Indians and the missionary cause suffered disastrously. Only about fifty copies of the New Testament have survived to the present day. Their worn condition and well-thumbed pages, however, were evidence to one authority who examined them that they had been well read and studied by their owners.

When peace was finally restored Eliot's faith and determination were undiminished and he tried to revive his missionary work. He published revised editions of the New Testament and the complete Bible. He resumed his travels as far as his strength allowed, but the spirit of the Indians had been shattered by their experiences and neither Eliot's powers of persuasion nor those of his successors could restore it. The concern of the English for the welfare of the Indians did not entirely cease, but it was not until several generations later and in other parts of the country that it became active enough to sponsor a new mission and to translate the Bible into other Indian languages.

Highly Revered

Inasmuch as the Indian Bible won so few converts and the missionary movement lasted so short a time why did men, then and later, esteem them so highly and hold Eliot in such veneration as to bestow on him the felicitous title "Apostle to the Indians"? To men who had the deep convictions of the Puritans, who knew how much their religion meant to them, it was a praiseworthy endeavor to take its blessings to the Indians. They held that it was as important to acclaim the spirit that motivated John Eliot as the results of his efforts. It was to Eliot's glory that he saw the Indians as human beings with "a mind, a heart and an immortal soul," men like himself whom he as a Christian had a bounden duty to help. The Puritans honored Eliot for his selfless dedication in telling the good news to all men, and they believed that a life spent in such supreme service was not spent in vain.

This was the first mission undertaken by any Protestant group to carry its religion to a heathen people. In seeking to fulfill that great purpose it set an example that later generations have followed and profited from. The publication of the Indian Bible is the most notable symbol of that mission and while it is a part of the Congregational heritage it now belongs to all Protestantism. On this three-hundredth anniversary of the publication of the Indian New Testament it is a heritage in which the United Church of Christ and all Protestants may take pride.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

"WALK IN MY SHOES"

Walk in My Shoes" is an hour-long attempt to view life from the vantage points of some American Negro groups. It is one of a series of television programs sponsored by Bell & Howell dealing with controversial themes, and is unique in that Bell & Howell is determined that the sponsor shall not interfere with the content of the program.

Although many stations in the South did not carry the program and some dealers and customers complained, Bell & Howell is sticking to its position that good programing may be controversial.

The program dramatizes the conflict between the N.A.A.C.P. and groups that seek more militant action against segregation. A group of Negro professional people in Chicago is seen discussing international relations and the strategy of integration. Mixed with the discussion are the arrogant comments of a Negro Muslim taxi driver, assured that the time of black supremacy is at hand; Percy Sutton, an N.A.A.C.P. lawyer, eloquently reporting his near hysteria on a Freedom Ride; Malcolm "X," the Negro Muslim leader, proclaiming his organization's goals. Requests for print purchase or loan of the film may be directed to: American Broadcasting Company, 7 West Sixty-sixth Street, New York 23, N. Y. Mention Bell & Howell "Walk in My Shoes." R.N.

"JOURNEY TO A WAR"

Portugal first colonized Angola five hundred years ago, but it has seen more change in the last decade than in the five preceding centuries. This excellent TV film describes both sides of the "war" in Angola: how Portugal, of all colonial countries, has never made an extreme racial distinction between "white men" and "black men" and how today, five hundred years after conquest and claim, not enough Africans have been trained to govern the country. It tells of Portuguese brutality and of Portuguese attempts to reform. Of these the narrator says that they may be "too little and too late."

A second camera crew travels with the Nationalist guerrillas. We see them training with wooden rifles and weapons that have been captured from the Portuguese. In two instances the crew leaves a village, similar to those near our own Angolan missions, and three hours later the village is destroyed by air raids. We see the dead and the dying. The narrator, reflecting on the senselessness of all this, is yet hopeful that some good may come of all the agony.

Send your request for local church or community use of this film to: National Broadcasting Company, 30 Rockefeller Plaza, New York 20, N. Y. Mention N.B.C. White Paper #7—"Angola: Journey to a war." R.N.

MAINSPRING OF STRENGTH

ALTHOUGH working often from dawn to midnight or in crises around the clock, Dag Hammarskjöld had time for wide cultural interests—in literature, drama, art and music—which were a source of constant pleasure to his associates in the United Nations family and an inspiration to the masters in these fields.

His deep inner stillness was a mainspring of his strength—a fortress so strong that disappointments, failures, setbacks and even personal attacks could not weaken his will or compromise his resolution to carry on his great task. His interest in the Meditation Room at the U.N. Building was deeply personal, not merely aesthetic. He wrote the words on the entrance: "This is a room devoted to peace and those who are giving their lives for peace. It is a room of quiet where only thoughts should speak." He went there frequently for quiet reflection, knowing that retreats into loneliness were a source of strength for the struggle.

His words taken from the pamphlet that he wrote for visitors to the Meditation Room now have prophetic meaning, a charge from him to all of us: "It is for those who come here to fill the void with what they find in the center of stillness." *Saturday Review*

"WOW!—WHAT A MEMORY! HE REMEMBERED DAD FROM 'WAY BACK LAST YEAR!"
Courtesy of N.A.M. Newsletter

QUOTABLE QUOTES

I HAVE embraced the nonviolent passive resistance technique in fighting for freedom because I am convinced that it is the only nonrevolutionary, legitimate and humane way that could be used by people denied, as we are, effective constitutional means to further their aspirations. The wisdom or foolishness of this decision I place in the hands of the Almighty. *Chief Albert J. Luthuli*

By courtesy of Horizon.

Thank God, men cannot as yet fly, and lay waste the sky as well as the earth!

HENRY DAVID THOREAU

Recently elected officers and staff members include Dr. Nathanael M. Guptill, the Rev. Harold C. Baer, Dr. Harold H. Wilke and the Rev. Walter A. Telfer.

Council for Church and Ministry Elects Officers and Staff

THE Council for Church and Ministry of the United Church of Christ announces the election of the Rev. Harold C. Baer of Norristown, Pa., as chairman and the Rev. Walter A. Telfer of Rochester, N. Y., as vice chairman at the first meeting of the council.

Dr. Nathanael M. Guptill of New York City was elected director and Dr. Harold H. Wilke of Cleveland was chosen associate director. They assume their new responsibilities immediately. Dr. Guptill has served as associate secretary and minister of the General Council of the Congregational Christian churches and as co-secretary of the United Church of Christ. Dr. Wilke has been executive secretary of the Commission on Church and Ministry of the Evangelical and Reformed Church. Other members of the staff are Marjorie Powell, New York City; the Rev. Bruce G. Kriete and Alpha L. Stalson, Cleveland, Ohio.

The Council for Church and Ministry was established by the General Synod of the United Church of Christ as an instrumentality of the church in July 1961 when the Constitution of the United Church of Christ was declared in force. According to the Constitution, the council "shall study, plan and oversee the program of the church in such areas of concern as pastoral relations, professional standards, education for church-related vocations, life enlistment, aid for students in care of association, in-service training, religion and health, social and parish workers, military, industrial and institutional chaplaincies. It shall cooperate and counsel with associations and conferences in implementing the work and witness of the church in these areas."

The Council for Church and Ministry of the United Church of Christ continues the work formerly carried on by the Department of the Ministry of the General Council of the Congregational Christian churches and the Commission on Church and Ministry of the Evangelical and Reformed Church. For the present the offices are being continued in New York City and Cleveland. The Cleveland office will maintain a church vocations counseling service to guide young people interested in entering church-related vocations. The Personnel Records Office will be located in New York with responsibility, as one of its functions, for helping churches with vacant pulpits find ministers. The In-service Training Program of the council offers an opportunity to local ministers for spiritual enrichment through retreats, pastors' family conferences, summer sessions and a home-study program granting university credit.

Nine members were elected to the council at this meeting, including the chairman, the Rev. Harold C. Baer, formerly a member of the E and R Commission on Church and Ministry; the Rev. Fletcher C. Lester, High Point, N. C.; the Rev. Jess H. Norenberg, Madison, Wis.; Dr. Harold A. Pflug, St. Louis, Mo.; the Rev. Paul L. Althouse, Frederick, Md.; the Rev. John M. Billinsky, Newton Centre, Mass.; the Rev. John L. Casteel, New York; Dr. Ernst Press, Burlington, Iowa; and E. Dale Peak, Salt Lake City, Utah. The other eighteen members of the council were elected in July at the meeting of General Synod.

CATHERINE LINDER

Mrs. Linder is manager of the St. Louis Office of Communication. Photo by courtesy of *Cleveland Press*.

Letters

Redding, Conn.

TO THE CO-EDITORS:

Bravo to Betty Blanchette for her article on the lady in the manse.

My experience in the parishes we have served has been heartwarming. When a minister and his family move into a community a shining house awaits them, cupboards are often stocked with food and dinner in the refrigerator. We feel a part of the church and community from the beginning and this feeling of friendliness deepens as time passes.

We give much of ourselves, but in turn receive more than we can say.

Mrs. A. Lee Hocutt
First Church of Christ (Congregational).

★

Easthampton, Mass.

TO THE CO-EDITORS:

Please allow me to comment on two items in the October 19 issue of *United Church Herald:*

First, Oscar J. Rumpf's "Shelter in a Hole" is magnificent! Is there any way that reprints at cost can be made available in quantity for distribution throughout our churches? I certainly hope so!

Second, re Mr. Maccallum's article on the Greenfield Plan in Christian education. It may be of interest to know that we here in Easthampton (we are neighbors of the First Church in Greenfield) are carrying on a modification of the same plan. Ours is a one-minister church, so we cannot use the plan in its entirety.

The fifth through the eighth grades inclusive meet not on Sunday morning, but on weekday evenings at 6:30 for an hour. Graded tests are given, church attendance on Sunday morning is obligatory, homework assignments are given each week and the curriculum consists basically of the Bible. In short, we are insisting upon high standards and disciplined work. Our parents have cooperated marvelously; in fact, we have not lost one child or family!

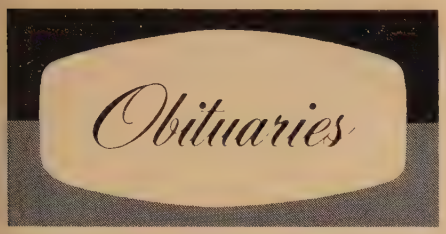
Messrs. Maccallum and Shaw are on the right track. And they are correct when they maintain that "Protestant religious education is a spectacular flop." I have spent twelve years in the parish ministry and agree with them wholeheartedly.

As for Mr. Powers' comments, they do not have much validity as far as I am concerned. He says, in part: "The development of the United Church Curriculum has required a dozen years and the major time of a number of staff members, and the thoughtful and extensive work of a host

of professional consultants." That is all very well. But what good is it if the curriculum is being taught by people who are largely untrained, uninspired and uninterested? Such a statement may seem very harsh on the laity, but in my experience it is the prevailing situation in far too many of our churches. Mr. Powers' naïveté in regard to the effectiveness of the laity in the teaching task is frightening.

I say "bravo" to the Greenfield ministers. May their tribe increase!

Allyn K. Wadleigh
Minister,
Easthampton Congregational Church.



DR. WYNN C. FAIRFIELD, 75, a retired American Board missionary and director of Protestant relief agencies, died October 14 in Claremont, Calif.

Dr. Fairfield went to China under the auspices of the American Board in 1909 and served there for twenty years.

A graduate of Oberlin College and Oberlin Graduate School of Theology, he received the Doctor of Divinity degree from the college in 1926.

He married Daisie Gehman of Norristown, Pa., in Japan. She was a missionary whom he had met at Oberlin. They went to Taiku, North China, where they served for nineteen years.

In 1929 Dr. Fairfield was called to the American Board headquarters in Boston and for the next sixteen years was administrative secretary for China and Japan.

He became secretary for general administration of the Foreign Missions Conference in 1945, joining Church World Service six years later. He was executive director of the latter agency when he retired in 1954.

Besides his widow, Dr. Fairfield is survived by a sister, a daughter and two sons, one of whom, John F. Fairfield, is a missionary of the United Church Board for World Ministries in Tokyo, Japan.

DR. EMIL N. KRAFFT, pastor of St. John's United Church of Christ, Cleveland, Ohio, died October 1 at the age of 70. Educated at Elmhurst College and Eden Theological Seminary, he was ordained in 1914 and spent his entire ministry in Ohio and Michigan. He served two terms as pastor of St. John's in Cleveland for a total of thirty-seven years. He was president of Northeast Ohio Synod (E and R) and twice was elected a member of the General Council of the Evangelical and Reformed Church.

(Continued on page 30)

A Request from the Budget Committee

Our Christian World Mission and Apportionment Giving

INQUIRIES have come to us about new procedures in *Our Christian World Mission* and Apportionment payments in the United Church of Christ.

In adopting the budget of the United Church of Christ for 1962, General Synod assumed that existing patterns would be continued until new procedures could be worked out after thorough study and consultation.

The continued support of projects initiated on the conference level is provided for by General Synod action recorded as Vote 61-GS-45.

In order that the work of the church may go on unimpaired and not be hurt by unnecessary confusion that can accompany transition, *we urgently request the acting conferences:*

1. To continue past practices on remittances. (E and R churches should remit to the office of the treasurer of the United Church of Christ; CC churches should remit to conference offices, etc.)

2. To give full and increased support to *Our Christian World Mission* (Apportionment).

3. To make no significant changes in budgetary procedures until conference executives have had an opportunity to consult with the Budget Committee of the United Church of Christ.

The Executive Committee of the Budget Committee

W. Elliott Pratt Jr., Chairman

Harry W. Bredeweg, Vice Chairman

NEWS

WITHIN THE UNITE

BOARD FOR WORLD MINISTRIES APPOINTS TREASURER

Office of Communication

DR. Everett A. Babcock of Cleveland, Ohio, superintendent and minister of the Ohio Conference of Congregational Christian Churches, will be the first treasurer of the United Church Board for World Ministries. This announcement was made last month when the board, founded in 1810 as the American Board of Commissioners for Foreign Missions, opened its 152nd annual meeting in Grand Rapids, Mich., the first under its new name as an arm of the United Church of Christ.

Uniting the overseas missionary, relief and refugee programs of the CC and E and R churches, the United Church Board for World Ministries has a budget of $5½ million to support the work of 514 people in twenty-three countries.

Dr. Babcock has led the Ohio Conference for seventeen years. During his term as superintendent, the Ohio CC churches enjoyed a period of unprecedented expansion. Benevolences increased from $142,895 in 1945 to $557,543 in 1960. Until his successor in the Ohio post is chosen next May, Dr. Babcock will divide his time between Cleveland and the offices of the Board for World Ministries in Boston and New York City.

Before going to Ohio, Dr. Babcock was executive secretary of the Connecticut Council of Churches from 1940 to 1945, and of the Vermont Church Council from 1938 to 1940. Previously he was minister of Federated Church, East Burke, Vt., where he was ordained in 1933. In the United Church he is a member of the Long-Range Planning Committee, the Committee on Conference Organization and consultant to the Stewardship Council. He has been a member of the board of the CC Service Committee, now part of the Board for World Ministries.

UNITED CHURCH FORMED IN ST. JOSEPH, MO.

A NEW United Church of Christ with a membership of 380 was organized last month in St. Joseph, Mo. Three congregations with long and honorable histories joined forces to organize the new church. They were First Evangelical and Reformed Church, First Congregational Church and Trinity Evangelical Church.

An intensive self-study program led by the Rev. Carlton N. Weber, assistant secretary for city church and urban strategy on the staff of the E and R Board of National Missions, and the Rev. Robert Hertig, a former pastor of First E and R Church, helped convince members of all three churches that their separate resources might be inadequate, but that their combined strength would enable them to project a vigorous program of service to their community.

A Basis of Merger was approved by all three congregations last September 24 and on October 15 they met for the first time in a united service of worship. On that day each of the congregations first assembled in its own sanctuary for prayer, following which the symbols of worship were taken from the altar by young people who then led the assembled members out of the sanctuary. Members of the two E and R churches proceeded in a caravan to the

building that formerly housed the Congregational church and met the Congregational members. The presidents and moderator of the three congregations welcomed the worshipers and the young people carrying the cross, candlesticks and Bible led them into the sanctuary. During the service these symbols of worship were placed on the altar *(see photo)*. The Rev. William F. Primrose is acting minister.

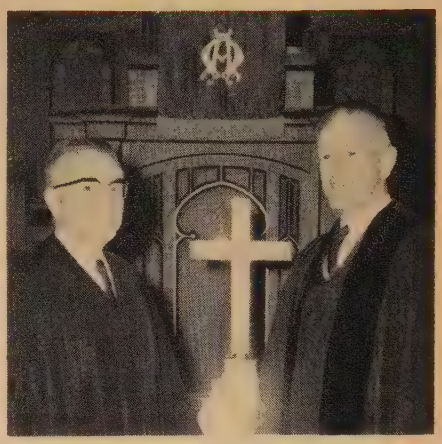
OAK PARK, ILL., CHURCHES EMPHASIZE UNITY

TWO CHURCHES in Oak Park, Ill., took advantage of World-wide Communion Sunday to celebrate their new-found oneness in the United Church of Christ when members of First Congregational Church and Oak Park Evangelical and Reformed Church shared in the service of communion.

Presiding at the service, which was held in the Congregational church, were the Rev. Oliver Powell *(left in photo)*, minister, and the Rev. Selden C. Dickinson Jr., associate minister. The Rev. Paul C. Bloesch *(right)*, pastor of the E and R church, gave the communion meditation. Deacons from both congregations served the elements. Selections from the orders of worship followed by both of the participating churches were used, providing a new experience for members of both congregations. An offering was received for Church World Service.

Mrs. William Tribble, choir director of the Evangelical and Reformed church, directed a choir in which some fifty vocalists from both congregations participated. Mary Alice Power, minister of music at the Congregational church, was the organist. Following the service, coffee was served in the church parlor by a committee of members of both churches. Many of the approximately six hundred worshipers who attended the service took advantage of this opportunity to become better acquainted.

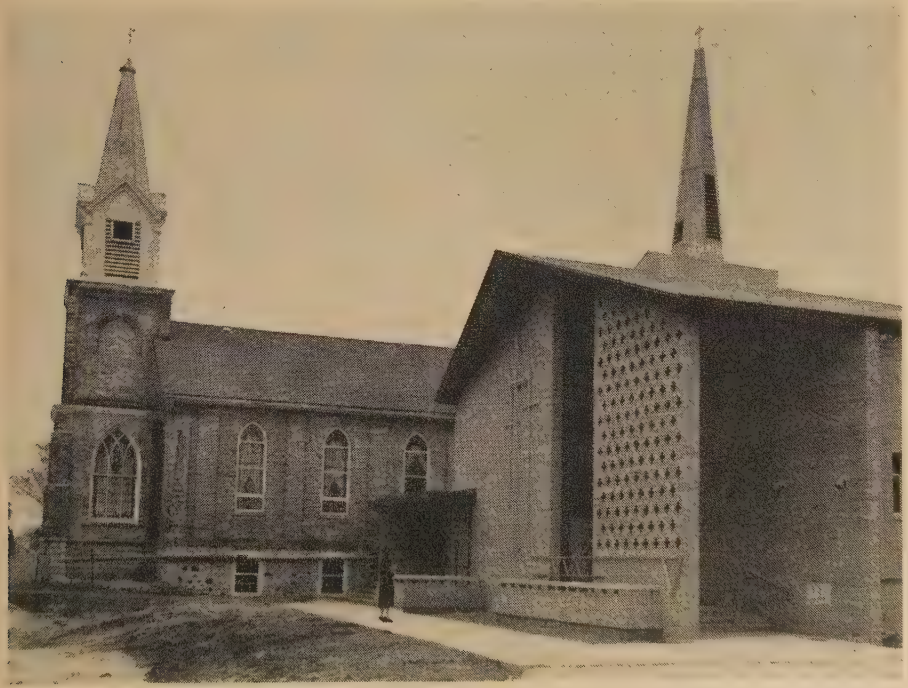
"This service was a celebration of a new and practical expression of the essential unity of the church of Jesus Christ," said Mr. Powell. "It was, as well, a witness to the fact and existence of the United Church



in our community. Here are two congregations expressing their oneness as members of a single household of faith."

CHURCH EXPANDS TO MEET COMMUNITY NEEDS

Milwaukee Journal



FOR much of its 91-year history Trinity E and R Church, Brookfield, Wis., has been a rural congregation, content to carry on its traditional activities in the small but adequate parish church shown at the left in photo above. But during the last ten or fifteen years radical changes have taken place in the community. As the city of Milwaukee slowly extended its boundaries farther and farther into the surrounding countryside, farmlands were subdivided into building lots and new homes were erected by the hundreds. Soon the little church on the hill was no longer rural—it had become a "church on the fringe."

In recent years Trinity's membership has doubled, and the congregation soon realized that if the church is to meet the demands for a new and expanded program and facilities it would have to undertake a bold building program. Today Trinity is proud of the contemporary-style church it has erected beside the old church *(see photo)*. The sanctuary seats 425 worshipers and there is floor space available to provide Christian education facilities for 200 to 275 pupils. When eventually the old church is razed, its bell will be salvaged and hung in a position to blend with the architectural design of the new building. The Fellowship Room is already being used for community gatherings.

Assisting the pastor, the Rev. Hilton E. Grams, in the dedication of the new church earlier this year were Dr. Louis W. Goebel of Webster Groves, Mo., president emeritus of the Evangelical and Reformed Church; Dr. Paul C. Kehle of Waukesha, Wis., president of South Wisconsin Synod (E and R); and the Rev. Walter H. Waeckerle of Shawano, Wis., a former pastor of Trinity.

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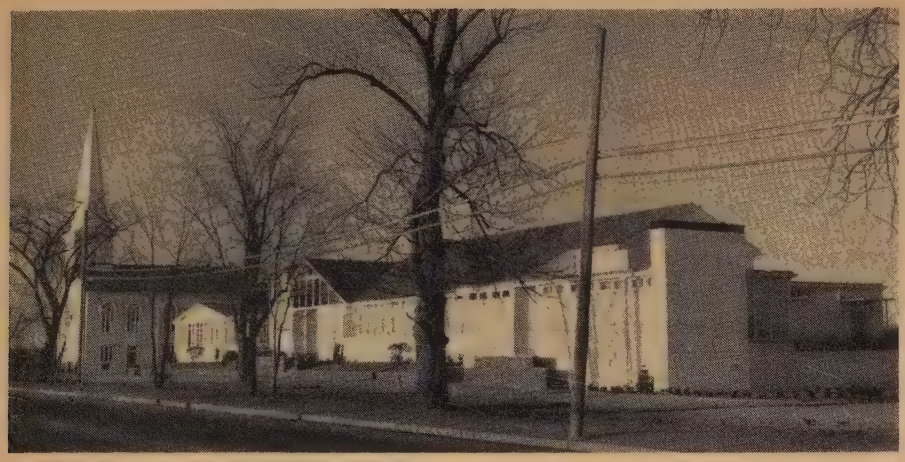
STUDY OF W.C.C. ASSEMBLY THEME "RENEWS" CHURCH



NEW INTEREST in the total program of the church, a desire to delve deeper into the Biblical witness, a new openness to the church and new hope in its wider outreach have been some of the "consequences" resulting from an intensive use of the World Council of Churches' preassembly study booklet "Jesus Christ, the Light of the World," reports the Rev. Edward W. Bergstraesser, one of the ministers of the Congregational church of Barrington, R. I., *(see photo)*.

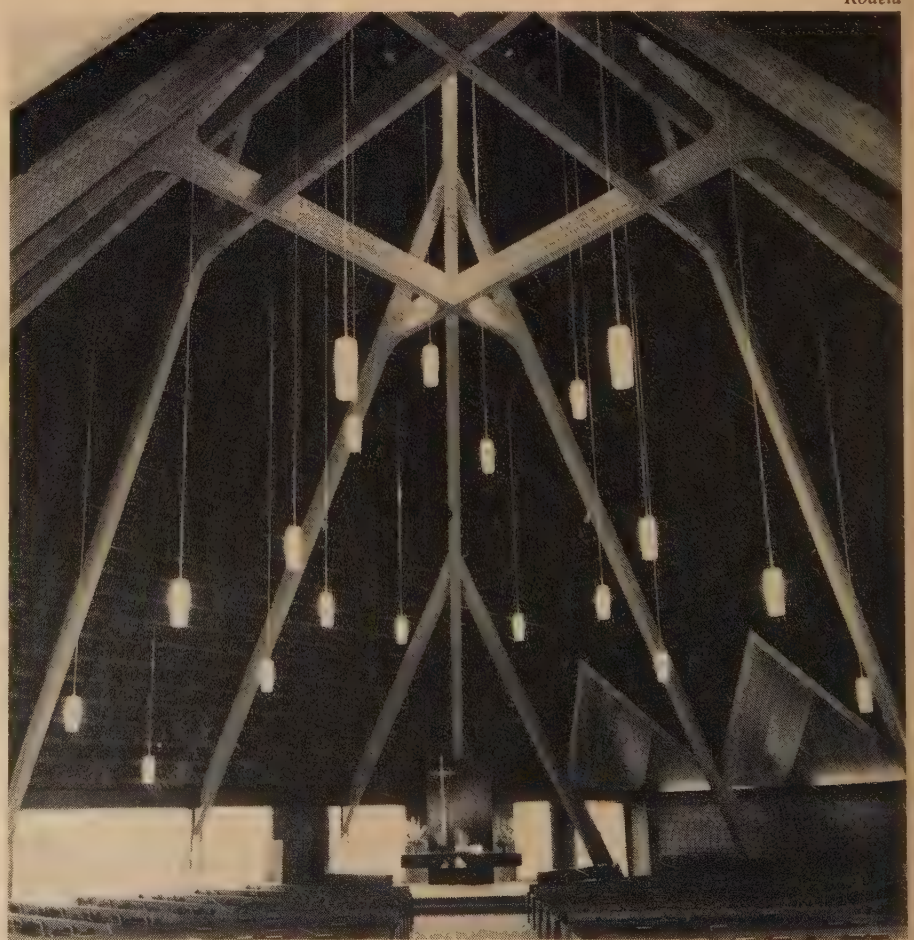
Eight study groups met for seven weeks in the homes of "leader teams" (husband and wife) in eight scattered neighborhoods throughout the parish. They met on different evenings in the week so that one member of the church staff could serve as resource person for each group.

The first purpose of the study, reports Mr. Bergstraesser, was to "renew our church by probing the untapped spiritual recesses of people who are for the most part Biblically illiterate and vaguely religious. The give-and-take dialogue centered on Scripture was a brand-new experience for many in the church. Second, it was considered worthwhile to use this particular booklet in an attempt to acquaint our members with the motivation and fruits of the ecumenical movement, in the hope that ecumenical relations with other local churches in our community could move from bad to better. Third, we thought the booklet good enough to arouse genuine dialogue with each other in the impersonality of the suburban world. And, fourth, it was hoped that the prayers and study of this one local church would strengthen, renew and prepare all churches and their leaders for the momentous tasks that lie ahead at New Delhi."

Although only a small percentage of the membership participated in the study, the entire church benefited.

CALIFORNIA CHURCH REFLECTS CONTEMPORARY MOOD

Rodela



WHEN the Congregational church of Northridge, Calif., dedicated its new $180,000 edifice *(see photo)*, Dr. Robert W. Spike of New York, general secretary for program of the United Church Board for Homeland Ministries, was the principal speaker. Commenting later on the striking new church, Dr. Spike said:

"The architect listened well to what the church is struggling to articulate as its real place in the twentieth century and has translated it in terms of building materials. The church sits by the side of a busy thoroughfare. It is massive, pointing upward in every external line toward the transcendent power of God. At the same time the unbroken pyramid structure offers no external clue as to what goes on inside. That is as it should be. You are forced by curiosity to go around inside to find that out. There is not a single feature of traditional cliché to identify it as a church building like every other one you have ever known. It is a building of the mid-twentieth century. The inside, however, once you get there, is not a murky vault with no relationship to the world. You can see out. You are continuous with the world, which must be re-entered and served if the church has meaning at all."

For the present, many of the church-school classes meet in the public school across the street. The Rev. Charles L. Burns Jr., is minister of the Northridge church.

IOWA LAYMEN FARM FOR THEIR CHURCH

Toller's

COOPERATIVE farming by laymen is partly responsible for the modern church sanctuary and education building *(see photo)* of United Congregational Church, Sloan, Iowa.

First Congregational (1869) and First Methodist (1870) churches in Sloan united in 1952. Buildings of both were inadequate and badly in need of repairs. The decision was made to erect a new building.

Among the membership there were forty-eight men. Beginning with the crop year 1953, the building committee, of which Rex Fountain was chairman, rented a farm of 160 acres on a share basis. Corn and soybean seeds were contributed by a seed company. The men of the church who owned farm machinery used their equipment and did the work of planting, cultivating and harvesting the crops. Three or four men often worked together whenever they were able to leave their own fields. Women of the church served midmorning and midafternoon lunches to the men. The farm project was conducted for four crop years and netted the building fund $18,500. By 1959 this fund had reached $25,000 and the members voted to have a fund-raising campaign in November of that year, which netted $50,000 in cash and pledges.

On January 25, 1961, the first service of worship was held in the new building. The sanctuary seats 160 and an adjoining dining room can be used for overflow congregations. There are also a minister's study, eight church-school rooms, a kitchen, a fellowship room with fireplace and storage space. The total cost was $90,162, which included the pews and an air-conditioning system. Dr. Judson E. Fiebiger, superintendent and minister of the Congregational Christian Conference of Iowa, and the Rev. Cyril M. Hicks, conference field secretary, participated in the dedication service. The Rev. William A. Ebertz is the minister.

SEATTLE, WASH., CONGREGATION DEDICATES BUILDING

A NEW Christian education building and the renovated sanctuary were dedicated recently by the congregation of St. Paul's United Church of Christ (E and R) in Seattle, Wash. A former pastor, the Rev. August E. Binder of Trinity United Church of Christ, Mount Vernon, Ind., was the guest speaker. Assisting St. Paul's minister, the Rev. Otto J. Krueger, in the dedication service were the Rev. Paul D. Sutley, Seattle, assistant superintendent of the Washington Congregational Christian Conference; Dr. Max Morgan of Seattle, president of the Seattle Council of Churches; and the Rev. Harold L. Zimmerman Jr. of Seattle, minister of Broadview Community Church.

The new educational building replaces the "Lebanon Home" that the congregation purchased in 1927 and used as a place of worship until 1940 when the church was built. Since then it has served as a parish house. Incidental to the renovation of the church building, it became necessary to remove the old tower and transfer the main entrance of the sanctuary to the other end of the building. Photo shows the congregation on Dedication Sunday assembled at the new entrance, which leads both to the sanctuary and to the educational building.

Because of its unique tower, St. Paul's is popularly referred to in the community as "Jacob's Ladder Church." The present membership is 156.

NEWS of the WORLD

EAST GERMAN BISHOP TO GIVE NEW DELHI ADDRESS

A LUTHERAN bishop from East Germany will deliver the keynote address to the Third Assembly of the World Council of Churches, November 18-December 6, in New Delhi, India. Dr. Gottfried Noth, Dresden, of the Evangelical Lutheran Church (Landeskirche) of Saxony, will address the opening evening session, November 19, on the assembly theme, "Jesus Christ—the Light of the World." His audience will be composed of more than 1,000 official assembly participants from the W.C.C.'s 177 member churches of the Protestant, Anglican, Orthodox and Old Catholic communions, which together have memberships estimated at more than 315,000,000.

Major addresses on the subsidiary assembly themes—"Witness," "Service" and "Unity"—will be given during the following days. The speaker on "Witness" will be Dr. P. D. Devanandan, director of the Christian Institute for the Study of Religion and Society, Bangalore, India. The speaker on "Service" will be Prof. Masao Takenaka of Doshisha University, Kyoto, Japan, chairman of the Committee on the Witness of the Laity of the East Asia Christian Conference and vice chairman of the World Student Christian Federation. The speaker on "Unity" will be Dr. Joseph A. Sittler, professor of the Theological Faculty of the University of Chicago.

These addresses will set the stage for concentrated study of the theme by the 625 official delegates who will divide into three separate groups for a total of sixteen hours of meetings during the next several days of the assembly. Out of these sessions are expected to come policy statements on social issues, international affairs, unity, evangelism and other concerns, which will guide the work of the W.C.C. for the next six years.

Seven special evening meetings, each highlighting a different aspect of the work of the World Council, are scheduled. Three of these will be open to the general public and will be held in the huge tent or "Shamiana" being erected in New Delhi especially for the assembly.

The three meetings open to the public will deal with international affairs, interchurch aid and refugee service, and mission and evangelism. The remaining four are on the laity, faith and order, rapid social change and the Bible and evangelism. These will be held in the Vigyan Bhavan, site of all assembly plenary sessions.

LUTHERANS AND REFORMED PLAN THEOLOGICAL DISCUSSIONS

REPRESENTATIVES of major Lutheran and Reformed and Presbyterian churches in North America will begin theological discussions early next year to explore their doctrinal agreements and differences. Announcing the talks in a joint statement, spokesmen for the groups emphasized that considerations of possible merger are not being discussed. The purpose of the conversations is to "discover to what extent differences that have divided these communions in the past still constitute obstacles to mutual understanding."

The invitation for the talks was sent first to the National Lutheran Council by Dr. James I. McCord, president of Princeton Theological Seminary and secretary of the North American Area of the World Presbyterian Alliance. "My colleagues and I have been following with great interest the Lutheran-Reformed theological conversations in Germany and France," he said, "and we feel that the time has come for us to begin them here in the United States."

The offer to take part in the talks was tentatively accepted by the National Lutheran Council last March, and approval was given by the executive committees of both the World Presbyterian Alliance and the Lutheran World Federation in their respective meetings last August. An invitation has also gone to Lutheran and Reformed bodies that are not members of the alliance, the National Lutheran Council or the Lutheran World Federation. The first meeting is scheduled for January 1962, with subsequent meetings to follow early in 1963 and again in 1964. It is expected that the discussions will be conducted by sixteen theologians, including six representatives of the United States members of the alliance, six from American member bodies of the L.W.F., two from the Lutheran Church-Missouri Synod (which has accepted the invitation to participate) and two from any Reformed or Presbyterian bodies that are not members of the alliance but choose to participate.

RNS

The United Church of Christ is continuing the membership in the World Presbyterian Alliance formerly held by the Evangelical and Reformed Church. Dr. James E. Wagner is a vice president. Photo shows alliance leaders at last summer's meeting of the European Area Council *(left to right)*: Dr. Ralph W. Lloyd of Maryville, Tenn., president; Dr. Alex King of Edinburgh, Scotland, retiring area chairman; and Dr. Marcel Pradervand of Geneva, Switzerland, general secretary.

VIDE CHURCH

BRIEF REPORTS OF ECUMENICAL INTEREST

Dr. Hachiro Yuasa *(left in photo)* was honored at a luncheon in the Interchurch Center in New York City on the occasion of his retirement from the presidency of International Christian University in Japan. *(See editorial "Hachiro Yuasa Retires" in* United Church Herald, *October 5, 1961.)* At the luncheon a bound volume of some two hundred congratulatory messages from statesmen, educators and church leaders was given to Dr. Yuasa, distinguished Congregationalist and first president of the eight-year-old university sponsored by fifteen Protestant denominations in the United States. Included among the sponsors are both antecedents of the United Church of Christ, which have helped support the university since its inception. Shaking hands with Dr. Yuasa is Dr. Henry P. Van Dusen, president of Union Theological Seminary of New York City. Dr. Kenneth Scott Latourette, president of the Japan International Christian University Foundation and a noted church historian, stands beside the Japanese educator. Dr. Yuasa will be succeeded by Dr. Nobushige Ukai, an authority on constitutional law.

JICU

The four hundredth anniversary of the first major conference between Protestant and Roman Catholic clergy after the Reformation—the Colloquy of Poissy—was commemorated by a special service held at St. John's Church (Episcopal) in Washington, D.C. That conference took place in Poissy, France, in September and October 1561, when Catherine de Medici, mother of the King and regent, insisted that Protestant and Catholic clergy hold a meeting to see if a common ground of understanding could be found to bring an end to religious conflict then sweeping Europe. The commemorative service was held under auspices of the French Protestant Congregation and the Huguenot Society of Washington.

Two groups of young Christian volunteers from West Berlin and West Germany are at work in England and Israel, respectively, under the "Token of Repentance Action" sponsored by the Evangelical Church in Germany (E.K.I.D.). One group is constructing a House of Encounter in Coventry, England; the other is building a Christian-Jewish center and a number of other structures for the sick and infirm in Israel. Started three years ago, this program sends young volunteers to work abroad as an expression of contrition for the suffering caused by the Nazis. Previous groups have worked in Holland, Norway, France and Greece.

Although the current military mobilization may double the number of conscientious objectors ordered to take alternative civilian assignments in lieu of military service, there is no shortage of positions to which they may be assigned, according to Dr. J. Harold Sherk, executive director of the National Service Board for Religious Objectors. Until the recent increase in military draft calls, he said, an average of about eight hundred men a year have been taking conscientious objectors' work assignments.

"The type of institutions in which our men are serving are chronically short of help," Dr. Sherk said, "and there is no difficulty in finding suitable work assignments acceptable to Selective Service." A recent survey showed that of 1,567 men registering as C.O.'s in the two fiscal years ending June 30, 1961, more than one-half went directly into mental hospitals and other hospitals to work as orderlies. Another 104 took "maintenance jobs," most of which were at similar institutions, while thirty-nine worked in homes for the aged and nineteen in children's homes. Some seventy-three took agricultural positions, many on farms operated in connection with institutions. There were 161 who went to foreign-service projects. Another seventy-seven are working for welfare agencies, while forty-four took jobs with Goodwill Industries.

In the event of heavier draft calls, there will be plenty of opportunities for C.O.'s to do "civilian work of national importance," Dr. Sherk said, and no problems are anticipated in handling the program of objectors either by Selective Service or the N.S.B.R.O., a happy contrast with the serious problems that existed in previous periods of military mobilization.

American Protestant and Eastern Orthodox church members are being asked to contribute $979,380 to finance the 1962 *Share Our Surplus* program maintained by Church World Service, overseas relief agency of the National Council of Churches. The campaign is being launched during the current Thanksgiving season. The true value of the food to be distributed is expected to be more than $30,000,000. Food used in the overseas program of the churches is provided by the U.S. Government from surplus stocks. It is allocated after the amount required to feed U.S. needy has been established. C.W.S. estimates that each dollar contributed to the *Share Our Surplus* program provides for the distribution of more than three hundred pounds of food overseas. Thirty-nine areas of need in Asia, Africa, Europe and Latin America are receiving aid.

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REPORTS

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Brown University, Rhode Island
Bucknell, Pennsylvania
Carson-Newman, Tennessee
Colorado State
Dartmouth, New Hampshire
DePauw, Indiana
Denison, Ohio
Drake, Iowa
Drury, Missouri
Earlham, Indiana
Gordon College, Massachusetts
Heidelberg College, Ohio
Houghton, New York
Kansas State University
Keuka, New York
Linfield, Oregon
Midland, Nebraska
Mount Holyoke, Massachusetts
North Dakota State
Ohio State
Ottawa University, Kansas
Pratt Institute, New York
State College of Iowa
Texas Christian
Tufts, Massachusetts
University of Maryland
University of Massachusetts
University of Michigan
University of Minnesota
University of New Hampshire
University of North Carolina
University of Pennsylvania
University of Redlands, California
University of Washington
University of Wisconsin
Ursinus, Pennsylvania
Virginia State University
Wake Forest, North Carolina
West Virginia Union
West Virginia University
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Yale, Connecticut
Yankton, South Dakota

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(Continued from page 23)

In 1946 he received the honorary Doctor of Divinity degree from Heidelberg College, Tiffin, Ohio. Surviving are his widow, one brother and one sister.

THE REV. JOHN J. MERZDORF, 74, retired E and R minister of Grafton, Wis., died October 4. He was educated at Elmhurst College and Eden Theological Seminary. Following his ordination in 1910, Mr. Merzdorf served churches in Wisconsin and Illinois until his retirement in 1956. Surviving are his widow and a son, the Rev. John W. Merzdorf, pastor of Zion United Church of Christ, New Baden, Ill. The Rev. Walter Merzdorf of Albion, Mich., is a brother.

MRS. CHARLES OLMSTEAD, 87, widow of a CC minister, died October 13 in Oswego, N. Y. Born Mary Alice Fuller, she was the daughter of Lyman I. and Mary E. Nay Fuller of Cambridge, Mass., and attended Smith College. She had been an officer of Central New York CC Women's Fellowship.

Mrs. Olmstead had spent nine years at Three Rivers, Mass., fifty years in Fulton, N. Y., and four in Oswego. Her stepson, Clarence J. Olmstead of Syracuse, N. Y., survives.

DR. BENJAMIN STUCKI, treasurer of the Winnebago Children's Home, Neillsville, Wis., died October 3 at the age of 67. A graduate of Mission House College in Plymouth, Wis., and later a medical student at the University of California, Dr. Stucki dropped his studies in 1919 to become superintendent of the newly established Winnebago Indian School at Neillsville, under the sponsorship of the former Reformed Church in the United States.

In 1930 he was ordained to the Christian ministry by Sheboygan Classis, and in 1957 Mission House College gave him an honorary Doctor of Divinity degree. "Mr. Ben," as he was affectionately called by the Indian children, was in the forty-third year of his service to the Winnebagos of Wisconsin, following the example of his father, the Rev. Jacob Stucki, who spent forty-six years as a missionary among the Winnebagos. Surviving Dr. Stucki are four sons and three daughters. The Rev. Frank E. Stucki of Portland, Ore., is a brother.

Academic Achievement

(Continued from page 9)

nearly $2 million, has resulted in a doubling of the faculty salary scale, the tripling of the college's endowment and increasing by five times the amount of scholarship assistance to students. These achievements have had a profound effect on the academic program.

The new president, however, does not come into his position of responsibility with complacency. He is not content to be

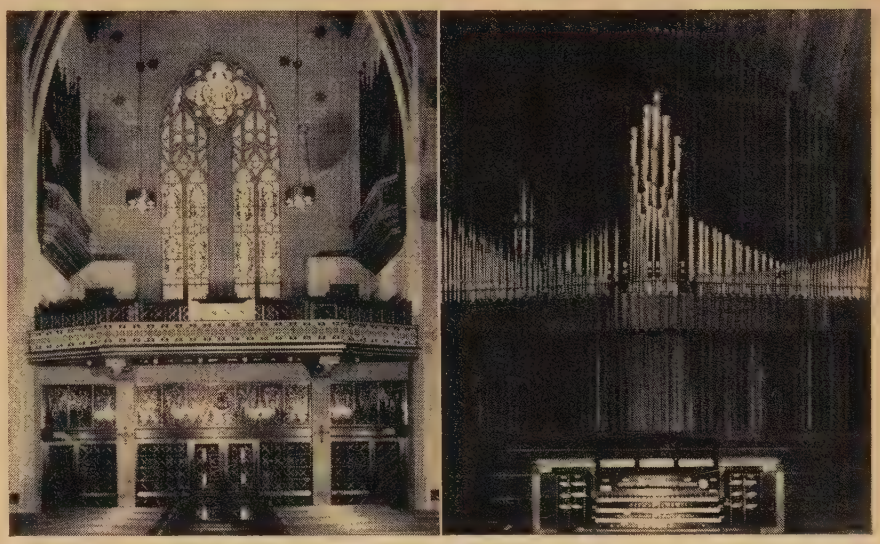
operating an academic program that is already strong, on a beautiful campus that is well maintained and adequate for present requirements. He is determined that Hood College, through its pursuit of excellence, will play a leading part in supplying the kind of intellectually trained and spiritually motivated woman power that the atomic age demands of our country. This entails curricular changes as world events alter educational needs. Right now, for example, it dictates a stronger emphasis on interdisciplinary courses and on area studies in the African, Asiatic and Latin American fields. It also entails a frank appraisal as to whether Hood, without altering its firm dedication to the values of the small college, should not further increase its enrollment in order to respond to the pressing national need for additional facilities for higher education.

"If Hood is to carry forward its ambitious program for the future," Dr. Elliott says, "the college's endowment of some $2,000,000 is only about one-half the size it should be." Yet endowment money, he points out, is the hardest kind of financing to secure. It requires the interest, devotion and involvement of many people—particularly people who will underwrite a share in the college's future development by remembering Hood College in their wills. Recently, steps have been taken to encourage more bequests as a first step in doubling the present endowment.

Hood is both an "independent" college and a Christian college. It has always been proud of its relationship with its founding church and its Christian principles. There is an active program of chapel services, held three times a week with required student attendance. Outstanding ministers of many denominations come to the campus every other Sunday evening to speak at vesper services, and the students participate actively in the Y.W.C.A. program.

This year, Hood has added a chaplain to the college staff. He is the Rev. James A. Smith Jr., a minister of the United Church of Christ and a candidate for the Ph.D. degree at Boston University *(see* Herald, *November 2)*. He has had special course work in preparation for the campus ministry and will have charge of the religious programs and serve as pastor to the college community. Seven of the thirty members of the college's board of trustees are elected by six synods of the church; and other lay leaders, such as R. Paul Smith of Hagerstown, president of the board for fifteen years, have exerted a positive influence on the academic as well as the spiritual life of the college.

There is no doubt on the Hood campus that one of the objectives of the college is to provide each student with a sound and meaningful educational experience in a program that meets the highest standards of academic competence. There is equally little doubt that this experience can best be carried out along with spiritual guidance in a truly Christian atmosphere. The clear conviction at Hood is that the ideals of high academic achievement and of Christian commitment are complementary, and that both are necessary to the complete education for life in this century.



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Albert Camus

(Continued from page 17)

ing the truth about his own motives—and the reader too finds an exhilaration in the unmasking of the truth. Truth, however deflating and humiliating, needs to be told; and man must be free to tell the truth.

Camus defines the writer's task here in heroic terms: "To justify himself, the writer today must share the tribulation and hope of this war-torn generation whose memory of prison camp and torture remains personally vivid. This generation knows that it ought to re-establish among the nations a peace not based on slavery, to reconcile labor and culture, and to reconstruct with all men the ark of the covenant." The symbolism is meaningful, even though Camus might deny its theological content. But Camus is not speculating on God's love or his heavenly residence. He is talking about God's creation—man. And he says to man: let your idea be in your deed, let debate flow into action, let your word become flesh!

So, the intellectual may not be allowed any longer to separate himself from the struggle of man. To do so is to remain rootless and irresponsible. The cause of freedom is binding on the intellectual and essential to man. The very structure of the universe requires its development.

3. *Tyranny.* Often unsuspected and unheralded, tyranny lurks wherever some kingdom of ends is held out to man and everything justified in its name. Camus insists that no political or social ideal is worthy of unlimited sacrifice: "I cannot believe everything can be subordinated to a single end; there are means that cannot be justified." Imperialism, he believes, may be of the right or of the left. In either case, "a kingdom of ends replaces the welfare of men here and now! The kingdom of ends rules men by expediency, faction, promised miracles, propaganda, the slavery of war, forced confessions and police terror."

So Camus passionately supported the welfare of man here and now. Anything less would be blasphemy. In 1948, when a Roman Catholic priest approved political executions by Franco's Government, Camus spoke at a Dominican monastery in France. With biting honesty he denounced the act: "When a Spanish priest blesses political executions he is no longer a bishop, he is no longer a Christian, he is no longer a man. He is a dog!"

Yet the real world demands means and ends and somehow they must find a harmony. One may conclude that the end in view can justify any act, but Camus carries the debate further: what is to justify the ends? he asks. His answer is: the means. There is no possibility of eventually reaching freedom through an abridgment of justice now—nor is the reverse feasible "as if slaves could hope to achieve freedom."

Camus paints a sardonic picture of freedom in our time, saying it is like a poor female cousin who is relegated to an attic room. She is trotted out on social occasions, then sent back to her quarters. But in the East, he says, she is locked in a closet with the promise that in fifty years or so she will be taken out again. After that length of time, says Camus, she will be moth-eaten or dead!

Tyranny of every sort, Camus insists, must be confronted with the demands of freedom now. "Freedom is nothing else but a chance to be better, whereas enslavement is a certainty of the worst." And freedom is not made up of privileges, he insists—it is made up of duties. Constant devotion and sacrifice, work and study are needed if freedom is to be realized among men. Not only in Communist countries is the threat of tyranny real; everywhere there are those who promise a rosy future in return for the surrender of freedom and truth. But in that way lies destruction for man and for the world. Camus appears to me the most hopeful of all modern writers. He is unwilling to accept Christianity, viewing it as offering an easy way out of the human predicament. He takes a tough line, demanding personal responsibility for extending freedom and preserving the truth. Are Christians doing as much?

(Continued on next page)

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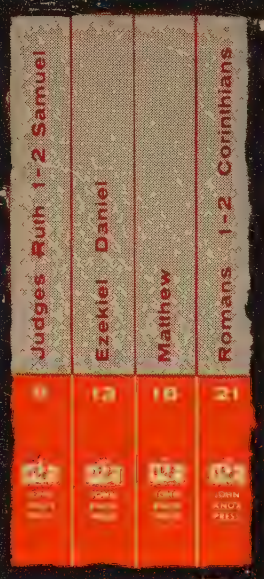

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Here was a man plagued by poverty and tuberculosis, Nazis and collaborators and derisive critics, who is still able to say: "Let us not look for a way out anywhere but in the wall against which we are living, in the very thick of the battle." Do Christians show such vigorous dedication in their struggle?

Camus insists: "Hope is nourished by millions of solitary individuals whose deeds and works every day shatter frontiers; so that each man, on the foundations of his own sufferings and joys, builds for all." Do Christian men and women have such stout assurance of their part in building a kingdom?

Albert Camus found that in life's dark winter he still carried in himself an "invincible summer." A man of our own confused generation, Camus used the words of truth to the best advantage. So we may say of him that his closeness to God qualifies his thinking as a theology—and, all considered, a theology of greatness!

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BABBITT, DONALD M., Moline, Ill., to Route 1, Falls City, Neb., pastor of Zion.

BAUM, WALLACE A., to 3424 Limekiln Pike, Chalfont M.R. 2, Pa., (postal change).

BOCK, GERALD M., Davenport, Iowa, to 5144 Rockingham Drive, St. Louis 21, Mo., assistant pastor of Immanuel, Ferguson, Missouri.

BRUEGGEMANN, ALBERT L., to Box 512, Marshalltown, Iowa, (postal change).

FACKRE, GABRIEL J. (D), to 519 W. James St., Lancaster, Pa., (residence change).

GANDER, ERNEST, Peotone, Ill., to Route 1, Plymouth, Wis., pastor of Salem and Zoar.

GROSSHUESCH, VICTOR O., Colby, Wis., to Route 3, Box 131A, Chico, Calif., (retired).

GROVE, ARTHUR L., York, Pa., to 229 N. Potomac St., Hagerstown, Md., pastor of Zion.

HAYES, VICTOR C., 8530 Cherokee Road, Richmond 25, Va., pastor of St. Andrew's, (new).

HILLE, JOHN H. (I), Leslie, to Route 1, Gerald, Mo.

HUESEMANN, STANLEY S., Dundas, to Ursa, Ill., pastor of St. Paul's, Fowler, and Zion's, Ursa.

KISSINGER, HARRY A., New Berlin, to Egypt, Pa., pastor of the Egypt Charge.

KISSINGER, MRS. HARRY A. (I), New Berlin, to Egypt, Pa.

MAYER, EDWARD A., Corpus Christi, Tex., to New Haven, Mo., pastor of St. James', Stony Hill.

MYERS, HERBERT E., Barnesville, to Linfield, Pa., pastor of Linfield.

OTT, G. RICHARD, Wyomissing, to 1401 N. Thirteenth St., Reading, Pa., (residence change).

REBMANN, EDWARD A., Box 96, Winesburg, Ohio, pastor of the Walnut Creek-Trail Swiss-Winesburg Charge, (new).

RENKEN, HENRY O., Carlinville, Ill., to 326 E. Carpenter St., Jerseyville, Ill., pastor of the Jerseyville-Fieldon Charge.

ROGERS, JAMES W., 1330 Fern Ave., Kenhorst, Reading, Pa., serving St. Matthew's on privilege of call.

ROSS, ARTHUR E. (I), to 2806 Pease Lane, Sandusky, Ohio.

How to use this issue

MISSION-STUDY GROUPS . . .

. . . will marvel at the consecrated spirit of Eleanor Wilson, distinguished missionary of the United Church of Christ. Her exciting story (page 11) might be incorporated in a meditation for a mission seminar or a group meeting.

. . . will be pleased to learn that Chief Albert J. Luthuli has been awarded the 1960 Nobel Peace Prize (page 15). An outstanding Congregational layman and a graduate of American Board schools in South Africa, Chief Luthuli stands as a symbol of the liberation movement.

CHURCH WOMEN . . .

. . . will note with interest that the new president of United Church Women is an active member of the United Church of Christ (see cover and page 7).

. . . will be challenged to participate in the new race relations project of United Church Women (page 2). To stimulate discussion, use the film "All the Way Home," available from Bureau of Audio-Visuals, 1505 Race Street, Philadelphia 2, Pa., and 1720 Chouteau Avenue, St. Louis 3, Mo., and the leaflet "Helping Churches Face Racial Change," available at 10¢ each from Council for Christian Social Action, 289 Park Avenue South, New York 10, N. Y., or 2969 West 25th Street, Cleveland 13, Ohio.

GOOD READING . . .

. . . is featured in this issue. See William L. Bradley's article (page 12), Charles Paul May's recommended list of new books to give at Christmastime (page 14) and the advertisements of leading publishers.

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SABBERT, WILLIAM H., Pilot Grove, to 105 Mulberry St., California, Mo., (retired).

SCHULTZ, GEORGE A. (E), Fullerton, N. D., to 431 S. Fifty-fifth St., Lincoln 10, Nebraska.

SILLS, HORACE S. (D), Orlando, Fla., to 921 Virginia Ave., Lancaster, Pa., regional field representative for the Department of Town and Country Church, E and R Board of National Missions.

SIMON, KURT W. (D), Addieville, Ill., to P.O. Box 218, Hoyleton, Ill., superintendent of the South Illinois Child Welfare Association.

STANGE, PAUL L. (E), Hoyleton, to 609 Devonshire Drive, Belleville, Ill.

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STUDER, DON R., Newport, to R. D. 4, Bethlehem, Pa., pastor of Friedens.

WAGNER, RODERICK J., 1385 Third Ave., Hellertown, Pa., pastor of Lower Saucon, (new).

Code: D—Ministers in denominational work; I—Inactive, or in secular work; E—Emeriti, retired or disabled.

CC Calls

BARTLETT, WILLARD W. JR., Oakton Community, Evanston, Ill., to U.S. Navy chaplain, Newport, R. I.

BARTON, RONALD, to Penngrove, Calif.

BAUGHMAN, JOHN, to First Christian, Newton, Ill.

BIERCE, ANTOINETTE A., director of Christian education, Center, Rockville, to director of Christian education, First, Bristol, Conn.

BILHORN, J. MERLYN, recalled to Mayfield, Sycamore, Ill.

BOND, ROBERT H., to First, Lake Mills, Wis.

BOWER, PORTER, director of audio visuals, United Church of Christ, to minister of Christian education, Hawaiian Evangelical Association of Congregational Christian Churches, Honolulu.

BYRNE, ALBERT F., to Pikes Peak, Yorktown, Ind.

CARTER, DAVID, Medford, to University Place Christian, Enid, Okla.

CRAWFORD, WILLIAM, to First, Okarche, Oklahoma.

CURTIS, NEWELL H. JR., First, Plympton, Mass., to First, Rochester, N. H.

DAMRON, ROY B., interim, United, Waialua, to interim, Community, Ewa, Hawaii.

DAVIS, E. O., E and R, to Old Union, Edinburg, Ind.

DECKER, JOHN C., Amery, Wis., to Holy Cross, Hilo, Hawaii.

DUBIE, NORMAN E. SR., Lancaster, N. H., and Community, Guildhall, Vt., to South Main Street, Manchester, N. H.

EDWARDS, ROY, to assistant, Central Union, Honolulu, Hawaii.

FARLEY, DONALD E., to interim minister to students, United Protestant Association, University of New Hampshire, Durham.

FELTON, CALVIN J., to interim, Cypress Chapel, near Suffolk, Va.

GILL, CHARLES ALLEN, to First, Oildale, California.

HAWKINS, ROBERT, student, to Blue Ball, Logansport, Ind.

HEEREN, ERNEST S., First, San Francisco, to First, Riverside, Calif.

HENNIG, EDGAR W., to student minister, Eagle Rock, Thomaston, Conn.

HUNSINGER, HOMER, First, Lebanon, Ind., will also serve Brown's Wonder, Lebanon.

HURST, ALFRED W., associate, Central Union, Honolulu, Hawaii, to Olivet, Livingston, N. J.

HUTSLAR, C. FRED JR., North Hollywood, to First, Corona, Calif.

JOCKINSEN, MRS. JOHN, director of Christian education, First, Bradenton, to director of Christian education, Union, West Palm Beach, Fla.

JOHNSON, JUDITH A., to director of Christian education, First, Norwood, Mass.

JUELL, BERTHA H., director of Christian education, Hawaiian Evangelical Association of Congregational Christian Churches, to Service Training Center, Pottstown, Pa.

JUPIN, CHARLES, Disciples, interim, to minister, Dover and LaMoille, Ill.

KAVANAGH, PRESTON B., to associate, Seminary Avenue Federated, Chicago, Ill.

KEMPER, ROBERT C., First, Naperville, to Redeemer, Alton, Ill.

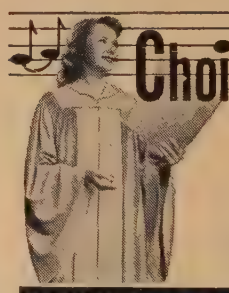
KILLINGSWORTH, GEORGE F., to associate and community worker, Immanuel of Graham, Los Angeles, Calif.

KITTLAUS, PAUL L., minister of Christian education, Kensington Community, San Diego, to assistant, Northridge, Calif.

KNIGHT, ROGER D., Gilbert, Iowa, to Orchard Ridge, Madison, Wis.

LEWIS, CHARLES, student, to Medford, Okla.

LIBBY, SCOTT S., director of Christian education, Congregational Christian Conference of Iowa, to secretary for youth work, Christian Education Division, Board of Home Missions, Congregational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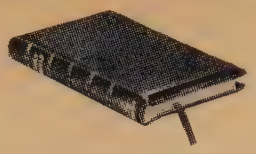

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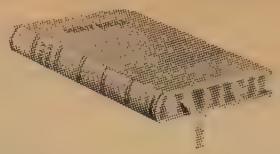

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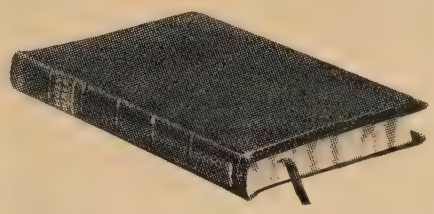

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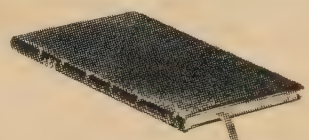

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LOPER, VERE V., to interim, First, San Francisco, Calif.

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MATTHEWS, WILLIAM B., to interim, First, Orlando, Fla.

MC DOUGLE, DONALD L., Federated, Elizabethtown, N. Y., to Wallock Memorial, Lawton, Okla.

MC EWAN, CHARLES E., Village, Cummington, and West Cummington, Mass., to Putnam, Conn.

MORGAN, DONALD W., First, Litchfield, Conn., to Rutland, Vt.

MUTH, PHILIP A., Community, Clinton, Iowa, to Memorial, North Quincy, Mass.

O'HAIR, DONALD E., to assistant, First Center, New Haven, Conn.

OLIVER, WILLIAM B., to First Community, Dallas, Tex.

OMAN, RALPH E., to Plymouth, Jackson, Michigan.

PEARSON, MILO E., from retirement, to interim, Melrose Highlands, Melrose, Massachusetts.

PENNINGTON, LUTHER B. JR., Methodist, to Community, Epping, N. H.

PETERS, MRS. EASTER L. M., to part time, Langdon, N. H.

PHELPS, T. TORRANCE, to interim, First, Redlands, Calif.

PIERSALL, PAUL L., Grand Prairie, Robinson, Ill., to missioner, Florida Congregational Christian Conference, Avon Park, Florida.

POTTS, R. ALBERT, Lakeview and Six Lakes, to McGraft Memorial, Muskegon, Mich.

RICH, DAVID C., to interim director of the Maine Christian Association at the University of Maine while the Rev. William B. McGinnis is on leave.

RICHARD, CLAYTON E., to Greenville, Norwich, Conn.

SCOTT, EVELYN M., to minister of education, First, Stamford, Conn.

SEARLE, RICHARD, Presbyterian student, to Perry, Mich.

SMITH, RAYMOND T., minister of religious education, Community, Flossmoor, to minister of religious education, Community, Glenview, Ill.

SMITH, WILLIS E., minister emeritus, Mentone, Calif., to interim, Pearl Harbor Memorial Community, Oahu, Hawaii.

SPICER, JAMES E., to United, Oak Ridge, Tennessee.

STINEFORD, RAYMOND E., to part time, Newington, N. H.

TERPSTRA, CHESTER, Ponape, Micronesia, to First Hawaiian and Foreign, Waimea, Kauai, Hawaii.

THOMPSON, GERALD, to interim, Ripon, Wis.

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WHITEHEAD, ROGER J., to Federated, Milbridge, Me.

WILSON, ELEANOR, Majuro District, Marshall Islands, to Koolau Hui'ia, Anahola, Kauai, Hawaii.

WOODBURY, ROBERT C. JR., Unionville, Conn., to Pakachoag Community, Auburn, Mass.

WORKENTINE, FRANK, pastor-at-large for Indian work, to Union, Wood, S. D.

CC Resignations

BOLENS, JOHN D., minister of Christian education, First, Glendale, Calif.

BROWN, MRS. WILLIAM, after thirty-nine years on the staff of Center Church, Torrington, Conn., first as director of religious education and later as parish visitor.

CC Installations, Recognitions, Dedications, Anniversaries, Ordinations and Ground Breaking

ADAMS, WILLIAM DONALD, installation as associate, Crossroads, Honolulu, Hawaii, October 8.

ALDRICH, GORDON M., installation, First, Highland, Ill., September 24.

ALEXANDER, GEORGE, recognition as student minister, United, Sugar Creek, Ohio, June 25.

ALGONA, Iowa, dedication of Christian education and recreational center, April 23.

AMUNDSEN, JOHN A., installation, First, Isabel, S. D., September 10.

BREWSTER, CHARLES T., recognition, First, Meredith, N. H.

CANOVA, S. D., 75th anniversary, September 17.

CANTERBURY, Conn., First, 250th anniversary, August 13.

CHASTEEN, DEAN, ordination, Rock Falls, Ill., September 24.

CHRISTENSEN, CARL L., ordination, Ivoryton, Conn., September 24.

CLARK, DEENE D., ordination, First, Amherst, Mass., October 1.

DAVIS, JAMES R., ordination and installation as pastor and teacher, Snowhill United, Springfield, Ohio, July 23.

DOBSON, ROBERT F., ordination, North Guilford, Conn., June 11.

DURRETTE, DONALD, installation, Pleasant Valley, Osceola, Ind.

EASTON, GEORGE W., installation as assistant minister, First, Simsbury, Conn., October 15.

ELLIOTT, JAMES H., ordination, Lee Center, Ill., October 8.

FATCHETT, DONALD O., installation, Community, Northmont, Calif., August 6.

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and teacher, First Plymouth, Lincoln, Neb., September 17.

FRANKFORT, Ind., Antioch, 100th anniversary.

FRANKLIN, Va., Hunterdale United, dedication of the Joe R. Cutchins Wing, October 8.

FREEMAN, DONALD D., ordination, First, DeSmet, S. D., September 3.

GELENIAN, A. ARTHUR, ordination and installation, First, Concord, N. H., October 3.

GRAND RAPIDS, Mich., Park, 125th anniversary, September 20.

HAMMOND, BENJAMIN, installation, Bethany, Bridgeport, Conn., September 10.

HARRELL, EMMITT R., installation, Belpre, Ohio, September 24.

HATHAWAY, GLEN C., ordination, First, Galesburg, Mich., October 8.

HENDERSON, DONALD W., installation, First, Blue Hill, Me., August 13.

HIRST, GEORGE W., installation, Fondulac, East Peoria, Ill., September 17.

HOSKINS, ROBERT W., installation, First, Sharon, Conn., September 10.

JONES, RUTH, recognition, First, New Britain, Conn., prior to her leaving to teach at Pierce College, Athens, Greece, Near East Mission.

KENT, KATHARINE MC ELROY (MRS. B. X.), installation as assistant, Crossroads, Honolulu, Hawaii, October 8.

KINGSLEY, Iowa, 75th anniversary, June 18.

LITCHFIELD, Me., 150th anniversary, June 11.

LORIMER, WILLIAM G., installation, First, South Windsor, Conn., May 14.

LUDLOW, Mass., Union, dedication of new parish house, October 15.

MALTA, Mont., ground breaking for new sanctuary, September 10.

MELSTONE, Mont., ground breaking for new sanctuary, September 24.

MONDOVI, Wis., 100th anniversary, August 17.

MOORE, RALPH M., ordination, Highland, Portland, Ore., September 22.

NOGALES, Ariz., United Churches Fellowship, recognition of affiliation with the United Church of Christ and of DR. WARREN A. SHERK as minister by the Arizona Association of Churches, September 18.

NORTH BRANFORD, Conn., dedication of new parish house, June 25.

OBERON, N. D., 75th anniversary, September 24.

PETERS, SAMUEL I., installation, Assyrian, Chicago, Ill., September 24.

E and R Ordination

WAGNER, RODERICK J., Church of the Holy Trinity, Hagerstown, Md., October 1.

E and R Installations

ALLEN, DEAN A., Belleman-Blandon-Pricetown Charge, Reading Synod, September 17.

BREITKREUTZ, ROBERT JR., Orange Grove-Tynan Charge, Texas Synod, October 1.

FELSON, ROGER P., St. John's, Muskegon, Mich., October 1.

GAERTTNER, GEORGE F. JR., St. John's, Middlebrook, Va., June 25.

HAYES, VICTOR C., St. Andrew's, Richmond, Va., September 10.

HEINL, JOHN M., assistant pastor, Zion, Milwaukee, Wis., October 8.

HOCHSTETTLER, H. DONOVAN, St. Peter's, Huntington, Ind., October 8.

KELCHNER, RUTHANNE, Old Goshenhoppen, Woxall, Pa., October 8.

KERR, CLIFTON W., associate pastor, The Chapel, Columbia, Mo., October 8.

KETTERLING, EUGENE E., Zion, Windsor, Colo., June 18.

MALZER, EDWARD C., assistant pastor, Trinity, St. Louis, Mo., September 17.

MIKO, ERNEST, Colonial Park, Colonial Park, Pa., October 15.

MODSCHIEDLER, LORENZ, St. Matthew's, Lynnville, Ind., October 8.

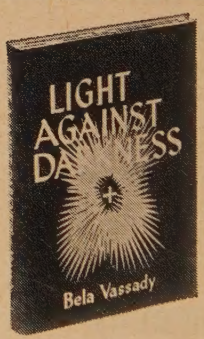
REBMANN, EDWARD A., Walnut Creek-Trail Swiss-Winesburg Charge, Southeast Ohio Synod, September 10.

REIFSNYDER, MILES S., Utica Charge, Potomac Synod, October 1.

ROSS, CHARLES W., assistant pastor, St. Paul's, Belleville, Ill., October 8.

TROST, WALTER P., Newton-Haverhill Charge, Midwest Synod, October 8.

WAGNER, ROY V., First, Bay City, Mich., October 8.



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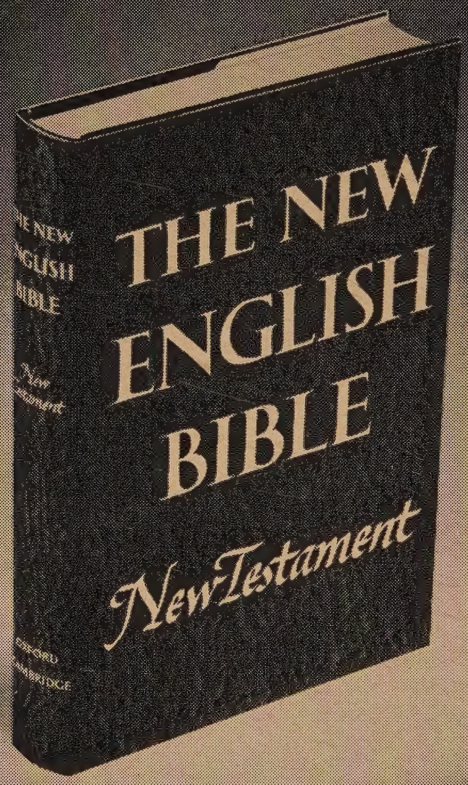

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